THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for February, 1914

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THE JAPAN MAGAZINE

VOLUME FOUR FEBRUARY, 1914 NUMBER TEN

ATTRACTIONS FOR JAPANESE IMMIGRANTS IN MANCHURIA

THOUGH the Pacific coast of the United States and Canada has always proved a greater attraction to Japanese immigrants than the colonies and dependencies of Japan, the Imperial government has constantly been doing what it can to induce on their part a change of attitude and to direct the stream of immigration chiefly toward Hokkaido, Formosa and Manchuria. The immigrants prefer America and Canada especially because there they can more quickly realize some ready money, and until the recent anti-alien land law in California, the acquirement of good agricultural land was easy. But on the whole agricultural settlement in the Japanese colonies and leased territory at home was open to greater facilities afforded by the authorities. The Japanese immigrants are themselves now beginning to realize this. The number settling in Formosa, Hokkaido, Karafuto and Korea is annually on the increase.

Probably one of the greatest attractions to Japanese immigrants in Manchuria is the possibilities awaiting them of rice cultivation there. Rice is to the Japanese what wheat is to the American or Canadian; and opportunities for rice cultivation are a great inducement to his settling in a country. From ancient times the regions for rice cultivation in China were definitely limited to districts south of Hwang-ho river, the north being devoted chiefly to millet. The country *par excellence* adapted to millet was Manchuria, one of the greatest provinces of north China. This province might be depended upon to provide the main millet supply for all the rest of China. In fact the people of north China do not habitually eat rice, as do those in the south. Consequently they have little or no expert knowledge as to cultivating it. In recent years, however, owing to an influx of Korean farmers, rice cultivation has begun in Manchuria, and has made such marked progress that already the production is over 500,000 bushels a year. Though the Koreans, who inhabited the left bank of the Yalu river, had been cultivators of rice for ages, their Chinese neighbors across the river never emulated them in this respect. Rice cultivation requires a readiness to adapt the land to irrigation and fondness for standing in water, which the northern

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Chinese have never taken to. But as the Koreans began to find their way across the Yalu their agricultural habits followed them and they introduced the growing of rice in north China.

At first Korean immigration to Manchuria was limited to lands along the Yalu river, but after the Russo-Japanese war they experienced greater freedom and quickly spread in various directions through that country. The employment of Koreans in the construction of the Mukden-Antung railway made them more familiar with the country generally, and lent further impetus to immigration. Soon they were crossing the mountain range that divides the Liao-Tung peninsula and were advancing in the direction of Mukden, most of them farm labourers or tenant farmers. About fifty miles west of Mukden they transformed a large district known as Daikoho by a system of irrigation that rendered rice cultivation possible, and the Korean colony here was so prosperous as to have excited the jealousy of the Chinese, much as the Californians are in regard to the success of the Japanese farmers in that state. The Chinese at first showed rather a friendly attitude, but as the Koreans advanced with remarkable progress in their rice cultivation the officials began to show an attitude of aversion, and finally compelled them to give up their enterprise, and about 100 families had to move away and seek occupation elsewhere. The Japanese government succeeded in obtaining from the Chinese authorities certain compensation for the unfortunate Korean farmers thus deprived of their competence, but the amount was nothing adequate to the loss suffered. Yet in that district some of the workers have managed to remain still, chiefly as laborers.

The point to bear in mind is that it was these Korean immigrants who taught the Chinese in Manchuria their first knowledge of rice cultivation. Seeing that there was money in the enterprise, the gold-loving Chinese soon got rid of their distaste for water and wet feet, and took to the new occupation. And though they succeeded in ousting a considerable number of Koreans, some of the latter continue to invade the neighborhood, and in the last three years especially they have had a marked influence on the annual output of rice in that region.

From this the Japanese immigrants to Manchuria began to see that there was some hope for their agricultural people also ; and about four years ago Japanese rice farmers appeared upon the scene. Naturally they took up land along the leased territory, where they would be comparatively free from Chinese interference. Japanese farmers now occupy quite an extensive area along the line of the Mukden-Antung railway, their operations extending down even into Korea. It represents, it is true, but a small part of that vast territory known as Manchuria, but it is a beginning, and there is every hope that in rice cultivation the Japanese in that country will make good. Should this turn out to be the case, Japanese immigration to Manchuria would be assured.

Of course climate is the greatest consideration in regard to successful rice cultivation. The best districts for such cultivation in Manchuria are somewhat colder than places in the same latitude in Japan or America. Dalny, for example, is about the same latitude as Lisbon, but

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SORGHUM HARVEST

RICE FIELD

SORGHUM GROWING

STALKS OF GRAIN

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VEGETABLES

MAKING BEANCAKE

VINEYARD

AFFORESTATION NURSERY

ATTRACTIONS IN MANCHURIA

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is yet much colder. On the other hand, though Manchuria is colder in the same latitudes than Japan, the season of growth appears to be much quicker than the same latitude in Japan, so that cereals and vegetables make much greater progress in the same time than they do in Japan. Moreover, in Manchuria Spring and Autum come sooner than in the same latitude in Japan. The early approach of autumn is compensated for by a rapid rise of temperaturc in summer, which hastens the ripening of the rice, so that before autumn it is much further advanced that it is at the same date in Japan. Consequently the farmer has to be careful to select seed that ripens early, and must not apply too much fertilizer ; and then success is assured.

Next to climate the most important question is that of irrigation. Whether it can be done by natural or artificial means will make a great difference in the cost of production. Along the Yalu river natural irrigation is comparatively easy, but along the Mukden-Antung railway it is not so easy, though possible. Along the river Liao and over the surrounding plains, however, irrigation has to be produced by artificial means. In the vicinity of Mukden it has been found feasible to obtain water by sinking wells, the water stratum being found at a depth of only 15 feet or so. By utilizing steam pumps or petrol motors water can be had in sufficient quantities. The cheapness of coal makes steam power preferable in many cases. As it is a windy country windmills also are coming into use.

It is said that there are at least 3,750,000 acres of land available for rice cultivation in south Manchuria. But as the country is densely populated it is somewhat difficult to procure land. That there has been and still is a considerable acreage of waste or unoccupied land in Manchura has been quite overlooked. For instance there is a large acreage of swamp land that might easily be reclaimed and made suitable for rice cultivation. There is no doubt, however, that if South Manchuria goes in for rice cultivation in earnest, a considerable portion of the land now devoted to other crops would have to be appropriated for the new enterprise. If all the land thus available were so utilized the output would not be less than 400,000,000 bushels annually, about twice as much as the total rice production of Korea and one third as great as that of all Japan. Taking the average price at 3 *yen* per bushel, the value of the crop would be in the vicinity of 120,000,000 *yen* a year. This is enormously more than the land at present brings forth in annual value. No doubt the Chinese, who are quick to perceive the avenues to wealth, will soon learn the advantage of making a change in this direction, and then the Japanese will have a better chance to share in the new undertaking.

To Japan the question is of immense importance, as South Manchuria is the key to Japan's own food supply, which is now hardly able to keep pace with the annual increase of population. It thus becomes Japan to do what she can to hasten the new mode of agriculture in South Manchuria and so try to avoid her present large annual import of foreign rice. The Japanese, moreover, do not like foreign rice. The best way would be to make provision for supplying the home demand by encouraging cultivation in Manchuria. Rice cultivation in Japan has increased by only about 6,000,000 bushels during

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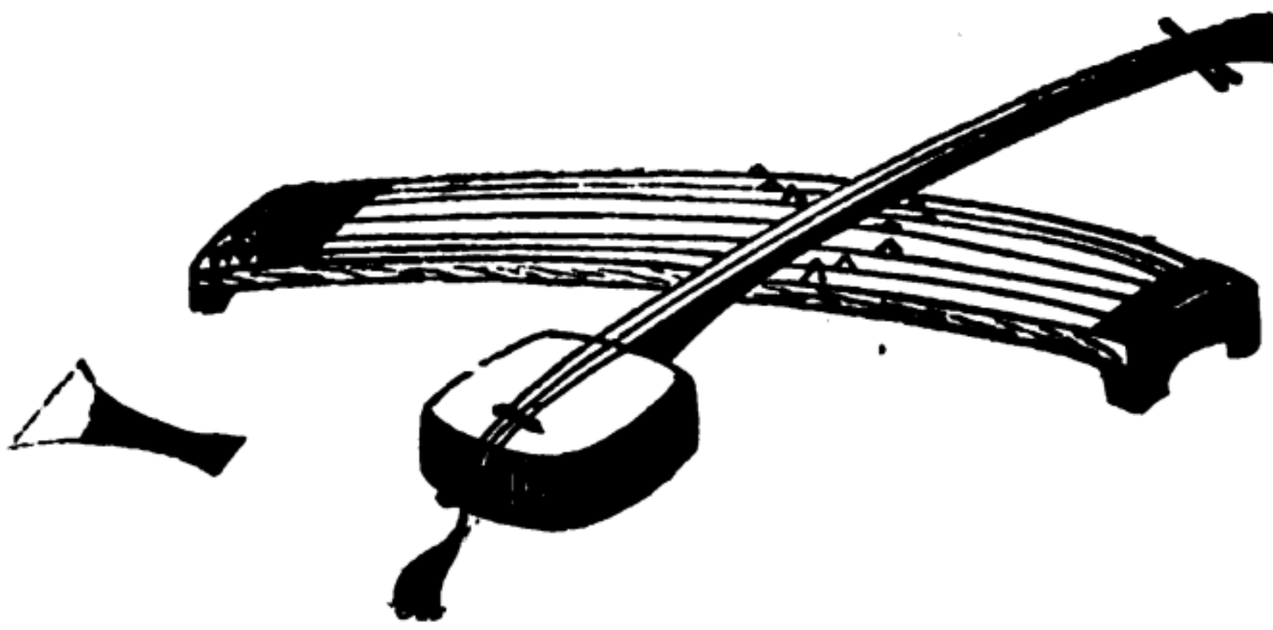
the last 20 years. Thus the demand always exceeds the supply. Japan really needs an annual increase of about 25,000,000 bushels. Consequently if Japan can induce the Chinese in Manchuria to change their mode of farming and Japanese immigrants can be induced to join in the enterprise, the result would be eminently beneficial to both countries. Not only so, but only in this way can Japan lay, in Manchuria, a firm foundation for future colonization. The Japanese immigrant cannot hope to compete with the Chinese in the usual native methods of cultivation, but in rice cultivation he would doubtless prove superior. The Japanese immigrants hesitate to settle in Hokkaido because there they are limited to barley and other grains; rice cultivation is for the most part impossible. Just as an Englishman would hesitate to settle in a country where the raising of wheat was impossible, so the Japanese has no desire for a land that does not in some measure produce rice. Once rice cultivation is made more freely possible in Manchuria there will be no difficulty in directing Japanese immigration there. The colonist must needs be fed from the soil he occupies. There are, of course, great obstacles to be overcome. The Chinese goverment does not permit foreigners to occupy land in the way suggested, and the Chinese government also forbids the exportation of rice. Until these objections are obviated hopes in the direction indicated would prove abortive. But, as has already been said, the Chinese have a keen eye to ways of increasing wealth; and if they can be led to see the wisdom of changing their mode of farming in South Manchuria, and also can be induced to remove restrictions placed upon foreigners, the way will be open for a great benefaction both to Japan and China.



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ARE THE JAPANESE A WARLIKE PEOPLE?

By DR. J. INGRAM BRYAN

PEACE hath her triumphs no less glorious than war; and nowhere has the saying been more brilliantly emphasised and illustrated than during the past few months in Japan. None but a nation wholeheartedly devoted to peace could have borne with such equanimity and humane consideration the provocation inflicted on Japan by the soldiery of China. This highly sensitive and patriotic people continued to read in the public prints from day to day the most harrowing details of outrage and murder visited upon Japanese subjects in China. Japanese army officers were arrested, abused and treated as criminals; the national flag held aloft for the protection of Japanese subjects in China was snatched away by Chinese soldiers, torn to shreds and trampled in the mud, and the victims shot dead upon the streets. Thus insult was heaped upon insult, and the story retailed in lurid pictures before the incensed population of Japan. Under the circumstances no self-respecting people could be expected to do otherwise than lose their heads a a bit and demand vengeance.

But how did Japan endure the ordeal? In a manner that must certainly command the respect of all nations that have known what it is to be insulted and sorely tried. The nation was of course moved to the profoundest depths of indignation; yet on the whole it maintained a marvellous silence and a dignified composure. In a population of more than fifty million people there must naturally be a certain number of the irresponsible and featherbrained variety. A congested centre like Tokyo might well be expected to have more than is share of these. Consequently it was in the national metropolis that hot sensation reached its climax. Crowds of offended citizens rushed together into streets and public places to give vent to their wounded sensibilities. A few excited and ungovernable youth assailed the Foreign Office and the official residences of cabinet ministers to make demonstration for a more determined foreign policy; and one frenzied patriot of immature years assassinated the director of the Political Affairs Bureau. But to any one resident on the spot these popular outbursts amounted to no more than a whiff over the vast depths of Japanese society. The surface alone was troubled. The nation itself was in complete possession of its soul. Notwithstanding the degree of provocation the Japanese people as a whole revealed not the slightest indication of hysteria. There was among them an ostensible confidence in the spirit of the nation, and a firm conviction that the responsible authorities would bring the nation triumphant out of its humiliation.

And did not the Japanese government tn the midst of that crisis, when it would have been so easy to let itself be carried away, behave in a manner that must be regarded as mild compared with whai

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European governments have done under like circumstances? The Tokyo Foreign Office simply asked of China that due apology be tendered both by the offending officials and the republic; that the guilty be appropriately punished, and the families of the victims be adequately compensated. No nation could have asked less; some nations would undoubtedly have required more. Nor could any country have insisted upon its demands in a manner less menacing and precautionary. Indeed, compared with the usual attitude of European nation under similar circumstances, the action of Japan must be taken as representative of peace incarnate. For causes much less insistent war was declared against China by Great Britain in 1840, when China, had to give up Hongkong and pay an indemnity of $6,000,000. Again in 1843 China was forced to open several ports to foreign trade and obliged to pay the enormous indemnity of $21,000,000. In consequence of an outrage known as the "Arrow Affair" war was again declared against China in 1857, the country was mare or less under foreign invasion until 1860, when the Taku forts were taken and the British and French marched triumphantly on Peking, the indemnity this time being set at 8,000,000 *taels*. For the murder of a priest Germany seized the Chinese territory of Kau chau, which is still held; while Britain occupies in lease the territory of Wei-hai-wei. In none of these cases was the cause of interference of so serious a nature as that which provoked Japan during the recent outrages upon her subjects in China. Yet the saner and more humane element triumphantly prevailed in favour of peace. All honour to the Japanese Foreign Office that had the courage of its convictions, and could at last announce to a public long labouring under anxious suspense, that the government had secured peace, and peace with honour.

The existence of this peaceful spirit, which to-day, as ever, permeates and controls the mind of the Japanese race, needs to be emphasised more at present than ever before; for, somehow, in certain circles abroad influential persons of a peculiar type of mind have got it into their heads that Japan is a warlike nation; and some go so far as to see in her a picture of the proverbial boy with the chip on his shoulder, always waiting to pick a quarrel. Representative Japanese scholars and statesmen recently returning from extensive tours abroad report that one of the most common inquiries addressed to them during their travels had reference to this alleged belligerent spirit that Japan is supposed to cherish and seek to gratify. When those who advance this remarkable conviction are asked to substantiate their apprehensions, they appear able to do no more than point to Japan's naval and military equipment and efficiency and to her alleged general policy of armamental expansion, forgetting that on this score both the United States and Great Britain betray far more warlike aspect and quality than Japan, with her comparatively inadequate annual expenditure on armaments. To expect one's neighbour to sheath the sword while grinding one's own, is surely the limit of inconsistency.

Not only so, but in support of her denial of any but peaceful ambitions Japan can as confidently appeal to her past as to her present policy. Historically she can show a more peaceful past

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than marks the record of any of the nations that criticise her. For more than 250 pears, during the Tokugawa era, the nation knew no war. What western nation is there that can boast of so prolonged a peace? Nearly three centuries without the clash of battle and the moans of wounded men being heard in the land! Peace within the empire, and no danger of threatened invasion! What nation can say as much? Surely so unusual an experience suggests a remarkably peaceful racial quality. True, it was a peace which centuries of previous warfare had made possible. But this only to say that Japan, being human, had a similar history to all other nations casting off the chains of feudalism. Only, the nations of the west were not content to rid themselves of narrow feudalism: they must needs go out and appropriate the sparsely tenanted places of the earth, even to the extent of displacing primitive populations and trespassing upon some of the older civilizations. But Japan, after her Wars of the Roses were over, and the balance of power among the Barons had been reached, settled down to centuries of peace unparalleled by any empire of the western world. It is true Spain attempted to intrude upon Japan in the 16th century, but Japanese statesmen were equal to the emergency; they had heard of Spanish tactics in the Americas, and Japan in time succeeded in placing them where they could have no similar opportunity of intrusion so far as Nipopn was concerned. There, is little doubt that had Japan not been farseeing enough to adopt this exclusion policy in regard to Spain, Iyeyasu might have shared the fate of Montezuma, and the Yamato race gone the way of the Aztecs and the Incas. Japan is frequently laughed at by the doctrinaires of to-day for her perference for mediaeval isolation; but she thereby saved herself from European domination and saved something for the sum total of human civilization and achievement. Japan is to-day the greatest nation of the Orient because she knew how to guard her interests and possess her soul when the mightier armed forces threatened from the west.

The paramount point upon which Japan insists is that through all her schemes and movements of history there runs the noble thread of peace. She was invaded by China under Genghis Khan in the 12th century; and she defeated the invader as Britain the Spanish Armada. Then in turn she invaded Korea and China to preclude the repetition of such outside attacks, just as she attacked and drove Russia out of Korea and South Manchuria to remove danger from her native shores. Japan's internecine wars, like those of Britain, hove for the most part been for the unification and consolidation of the various divergent tribes and interests of the powerful families of which the nation was composed. But there were centuries of peace; and Japan graduated from the school of feudalism with much less strife and bloodshed than mark the course of European nations. And when the supreme moment arrived and the end of feudal rule had come, the 256 barons of Japan yielded up without protest their rights of domain and war to the sovereign ruler of the empire, gave up their position of petty Kings and descended to the rank of subjects. No other nation can show record of so peaceful and permanent a revolution. In the

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light of present conditions in China how marvellous is the contrast!

In modern times Japan has passed through two great wars, one with China and the other with Russia, neither of which was of her own seeking. No adverse criticism can be levelled at a nation taking up arms in self-defence. The conflict with Russia was undertaken at the instigation of western financial and political sympathy, and to preserve Japan's soul alive. The charge of being a warlike nation therefore comes least of all with good grace from those who encouraged Japan to enter upon that war, and assisted her in carrying it to a triumphant conclusion. Japan occupies a position where she must be supreme in the Far East, or cease in time to exist. Her attitude is indeed not unlike that of Britain in the West. All her modern armamental preparation is but a precaution lest her position should be threatened. Japan has no use for war as such. She knows that it is sometimes alas the only remedy for international ills; but it is the last resort: and Japan has never courted it. But if Japan is compelled to fight she will and can. The motto of the *bushi*, the *samurai* of old Japan, has ever been that *the sword shall win without hands:* that is, without shedding of blood, or by moral force. Centuries old in Japan, this spirit is beginning to take hold upon the nobler minds among western people, where the policy of being forearmed is regarded now as the best guarantee of peace.

In the recent dispute with China Japan could very easily have made out a cause for war had she been so disposed; and she could as easily have undone the new republic; but in the spirit of the Anglo-Japanese Alliance, which is the spirit of her own agelong policy of peace, she overlooked much and tried to give China a chance; she showed no desire to take advantage of China's weakness. The same spirit has marked her policy over the California question. In that state her nationals were discriminated against and denied the common rights accorded to the humblest immigrant from Europe. And now the lowest class European can own land in California and become a citizen of the United States, while the noblest of Japanese philosophers, scholars, poets or statesmen is denied the privilege. Yet how has Japan borne the burden of the invidious offence? Just as she did the insult in China. Japan has done no more than respectfully point out the injnstice to the proper authorities, and ask what it means. How would any European nation have acted under similar circumstances? Should German or Russian subjects be so singled out for disability would the discrimination be tolerated with like equanimity? Were American citizens in Japan marked out for discrimination in respect to land ownership, or any other equally important privilege of residence, could the people of the United States understand such an offence on the part of a friendly nation? We venture to think not when Japan refused to open her ports to American trade Commodore Perry was despatched with his black fleet to force the portal of the East, and Japan was compelled to give way. That the compulsion was achieved peacefully was due as much to Japan's desire for peace as to the peaceful attitude of the intruders. Yet in spite of all this, which is before the eyes of the world, Japan is called a warlike nation! In Japan there are many foreigners, including some Americans, who enjoy special exemptions from taxation by virtue of perpetual leases of land, privileges which not even a Japanese subject can lay claim to; and yet Japanese subjects in America cannot even claim the common rights conceded European aliens. And when Japan humbly points out the descrepancy she is supposed to be looking for trouble. Only let British or American subjects in Japan be exposed to the same disabilities as Japanese subjects in California and certain of the British colonies and the world will soon see which are the warlike nations.

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TRAVELLING

By DR. TOGO YOSHIDA

THE Japanese have always been great travellers. It was no doubt their daring and migratory instincts that brought the Yamato to the sunrise islands of Nippon; and down to the present day the people of Japan are still given to much travelling, not only about their own beautiful country at home but also in going out to foreign lands. As one goes about in Japan one sees many more Japanese travelling than ones sees of citizens so engaged in other countries. A Japanese train, especially the Third-class carriages, is always much more crowded than a European or an American train. At all times large numbers of persons appear to be on the move in one direction or another.

Of the travelling methods of our Nipponese ancestors we know very little, though we are accustomed to make certain inferences from philology. The word *tabi*, which, in the vernacular, means "travelling," originally, I suppose, meant the same as it does in *kono tabi* (this time) and *hito tabi* (one time); so that it implies a course of time, as *haru no tabi* (during spring time) and *natsu no tabi* (in summer time). The idea is that of a continued course, or something that goes on.

Of course the progress of conquest and civilization in any land involves travel; and the earliest mention of travel in Japan is connected with the exploits of the first Emperor, Jimmu Tenno. The Emperor Jimmu is represented as moving from Hyuga to Yamato by various routes over sea and land. Certain gods are referred to in our mythology as travelling over the country to bestow blessing on the grassy plain and the cultivated field. At a very early stage in their development the Japanese were an agricultural people and most of their travelling was confined to going forth to their daily toil in the field or woods. Hunting also called forth the spirit of exploration and venturing far from home. The Japanese word, *ryoko*, used for travelling sometimes, implies going out from home on some errand or another.

Among the earliest mentions of travel, as a custom, in Japan is that of *tsuma magi*, or the wife-hunting trip. It was doubtless a custom of our primitive forefathers to go out in search of wives. They, no less than Europeans, soon learned, as civilization proceeded, that it was not good for relatives to marry. As the population was sparse, wives were not always to be had; that is, wives sufficiently distant in blood relationship. Consequently the men went foraging for them, and took the most promising females they came across, and possibly with less bloodshed than happened in the rape of the Sabines. The earliest reference to wife-hunting journeys is that in the old song sung by the god *Okuninushi*, in which the deity is represented as saying: "I went out and searched all over the expanse of the eight islands, and none could I find suitable to wife etc." No doubt the example of the highest was emulated freely by the lower orders of society, so far as society could be said to have existed.

Most probably, however, the more frequent long journeys of our earlier ancestors were taken in connection with war. The Chinese word *ryo*, meaning travel, implies a multitude, or five hundred; so that it very likely was first used of those going out to fight or on a campaign of conquest. The Emperor Keiko, and the Empress Jingo, are spoken of as going out in this way, the great deeds recorded of them being ascribed to their travels. There was no doubt travel between countries in the East; for we have reference to messengers and envoys from the Court of Korea, and also of China, to the Court of Japan, and of those bringing tribute from distant provinces. As to travel

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for mere pleasure, we may assume that it was not very extensive. Pleasure trips are now the privilege of the most common among us, but in ancient times such trips were possible only to great officials. We have mention of the Emperor Keikō going out for a trip to the eastern provinces, and of the Emperor Shotoku visiting the hot springs at Iyo, trips evidently made for the sake of health or pleasure. It must not be supposed, however, that there was not a good deal of travel for commercial purposes, as civilization developed and the nation made progress. No doubt merchants found their way from China to Japan and Japanese merchants to China and Korea; and certainly in later times to India and the islands of the Pacific. But travel within the confines of the Empire was doubtless more practised than ventures outside of national borders. There is record of how a wealthy family of merchants named Hataromatsure, in the reign of the Emperor Kimmei, opened a trade route from their home at Fukakusa to Isé.

As to mode of travel in old Japan we may suppose that it was on foot or on horseback. One of the oldest of our ancient odes says "Other men's wives ride on horseback; and must mine alone go on foot?" Vehicles appeared only as roads became opened up and improved. The "Heaven-winged" car of our old mythology, which was used by the god *Okuninushi*, must have been some sort of aeroplane, though wagons are mentiened as being used by the Emperor Ojin and the Emperor Yuryaku in the 3rd or 4th century. The use of wheeled carriages was probably confined to the roads in the vicinity of the Imperial palace, when the sovereign went out for fresh air; these cars were not for general traveling or for journeys of any great length. There was an old saying among the early Japanese which ran: "Take horses to go East and boats to go west." No doubt there is much to be inferred from this statement. Probably water communication was the most convenient and the most popular form of travel among the early inhabitants of Japan. The prevalence of such names as *funakoshi* (ferry) even in inland places points not only to the most ancient mode of travel but to the fact that boats were often portaged over roads and mountain passes as modes of conveyance over lakes and rivers as well as along the coasts and over great bays. The day of bridges had, of course, not yet come. Valley routes were known as *kai*; and because the province of Kai was inaccessable by this way of travel, it received its name.

Toward the mediaeval period of Japanese history vast improvements came about in modes of travel. After Japan lost control of Korea there was not so much travel overseas, but there was a more intensive internal development in compensation. The *daimyo* not only made journeys for war purposes but to the Imperial Court to pay homage and tribute. The poem of Akahito referring to Mount Fuji proves that travel for pleasure had far developed in the 8th and 9th centuries. During the Heian era there was too much of a disposition to effeminacy to encourage much travel among the upper classes. From Kyoto they seldom ventured further afield than their summer villas at Suma or Akashi. At this time there were those who made trips to India and China, however, most of them being bent on religious pilgrimages. It is probable, too, that there was constant communication with China at this time, for commercial as well as political reasons.

Buddhism did a good deal toward encouraging travel within the Empire; for it inaugurated the custom of making pilgrimages from shrine to shrine, a custom that is still in vogue and involves an immense amount of travel among the Japanese from year to year. Religion has always had a great influence in making people travel and bringing about not only a commingling of society from divergent parts but a mixing and interchange of ideas as well. The missionary has been and still is the herald of universal knowledge and world-wide brotherhood. Among the great travellers of ancient Nippon was the famous priest Kobo Daishi, and he had numberless imitators. The itinerant priests went all over the country. People would pro-

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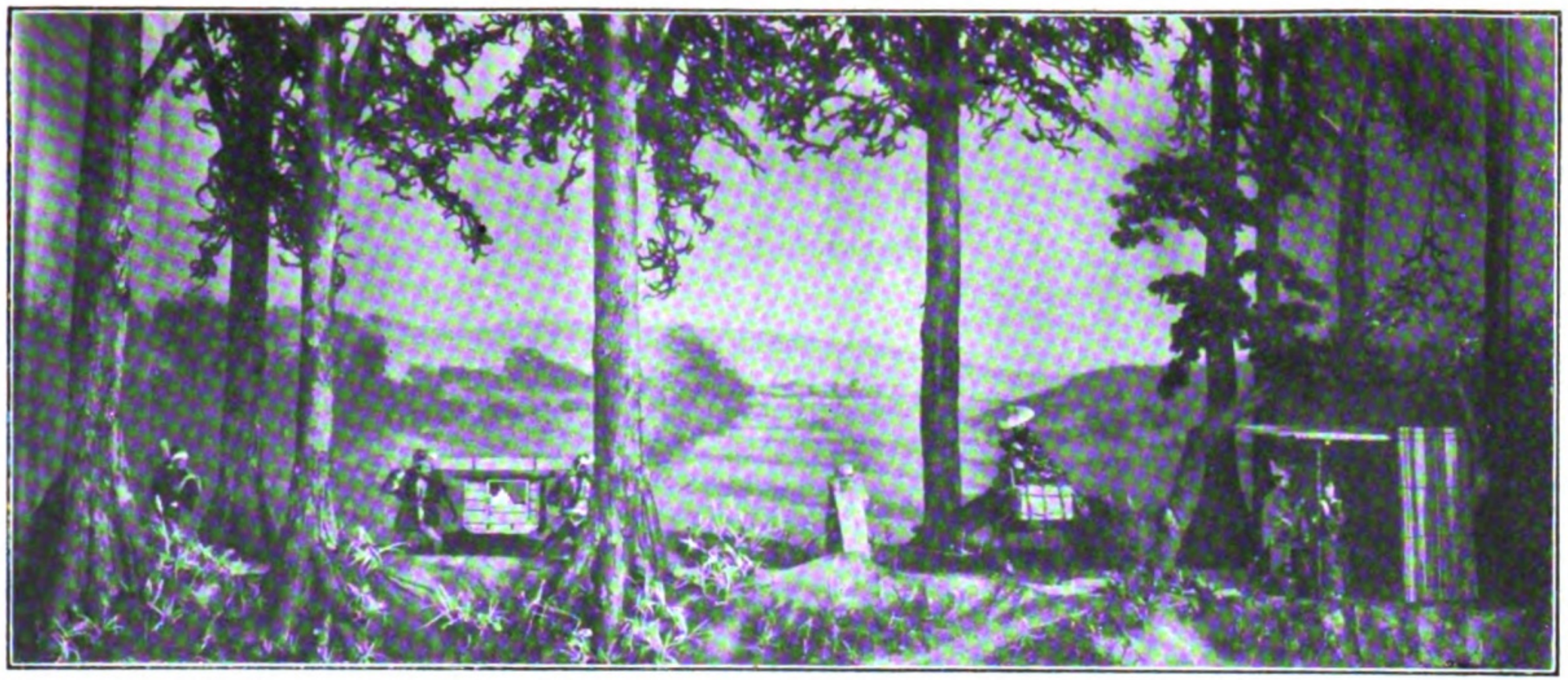

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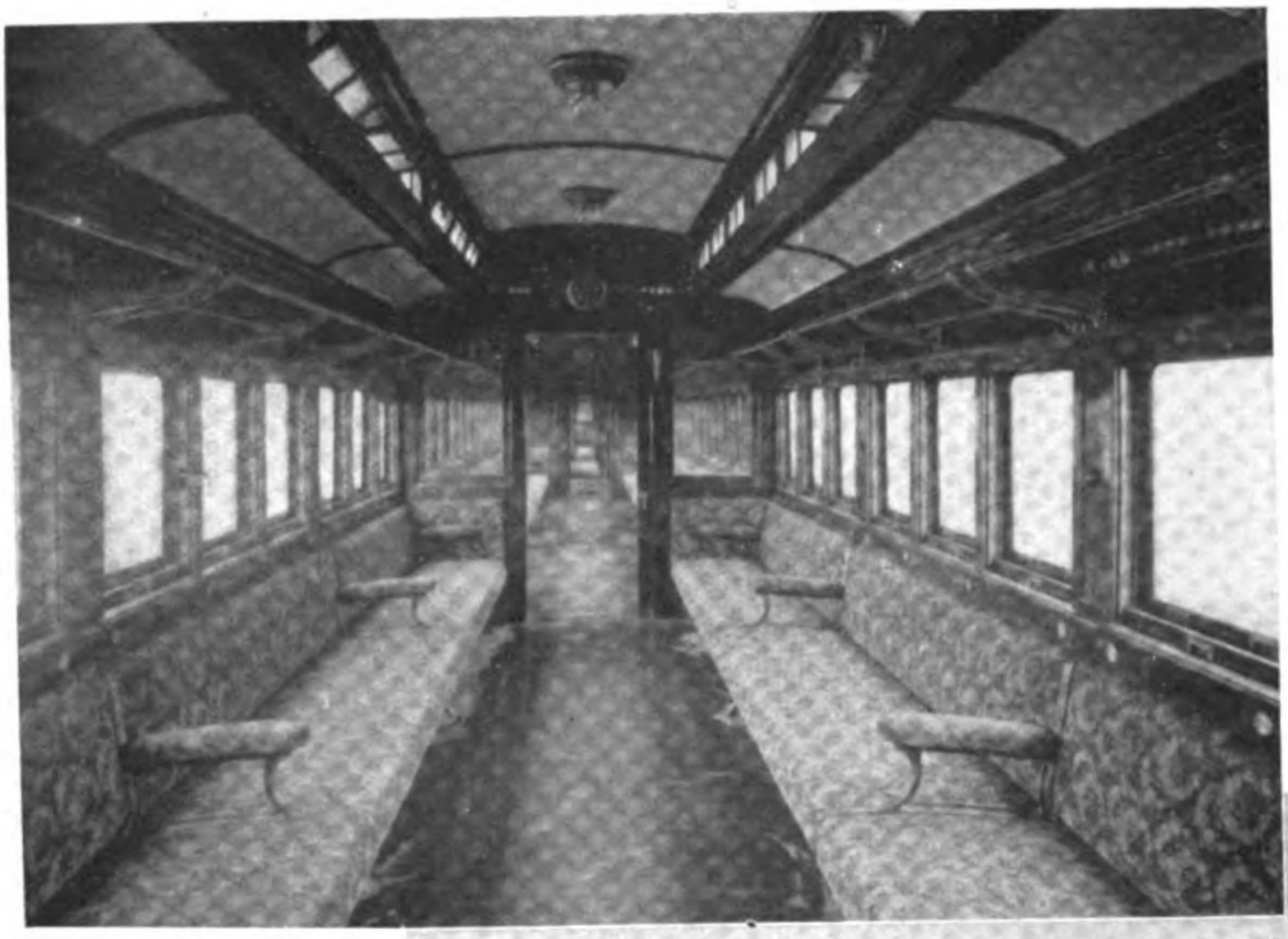
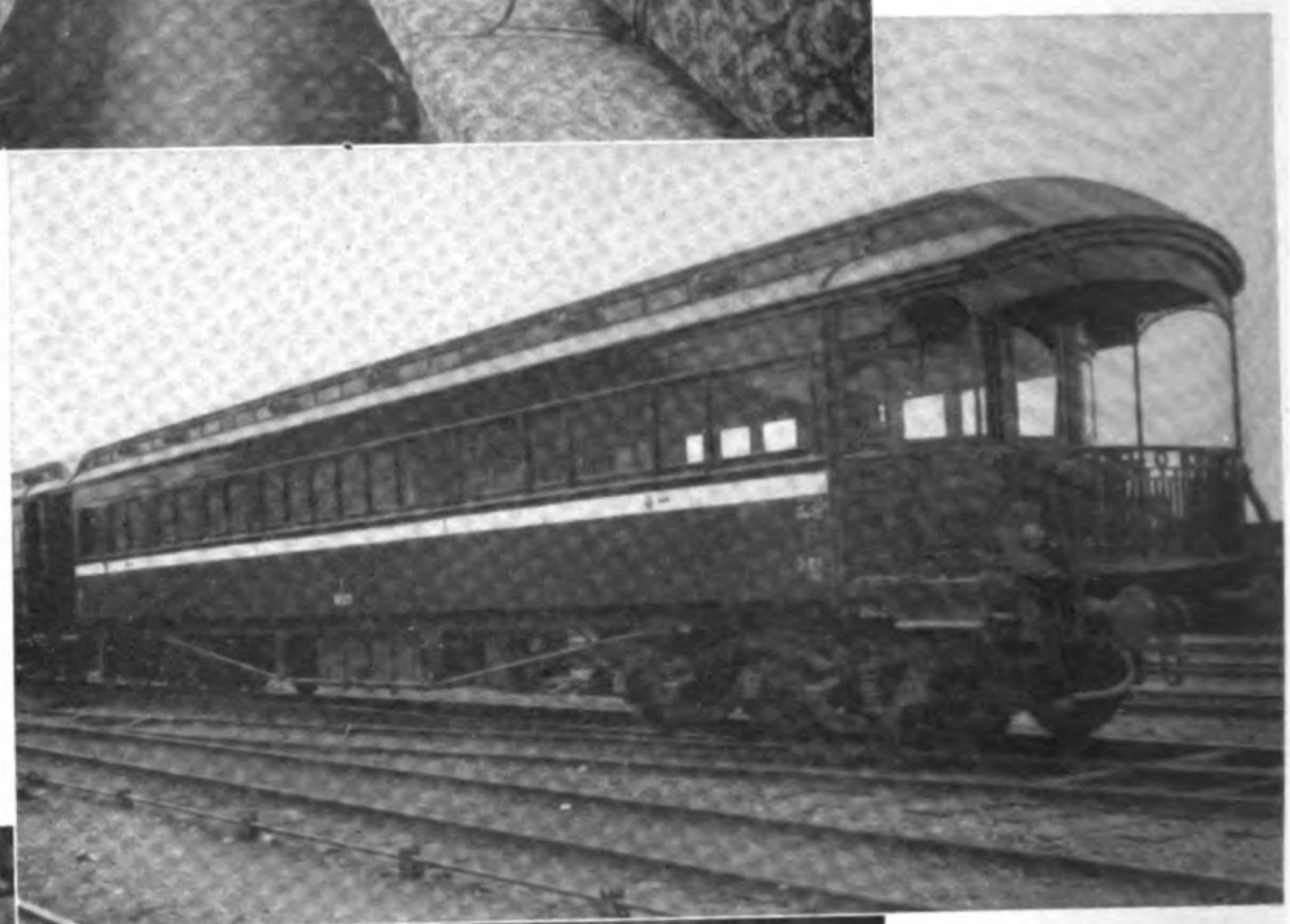
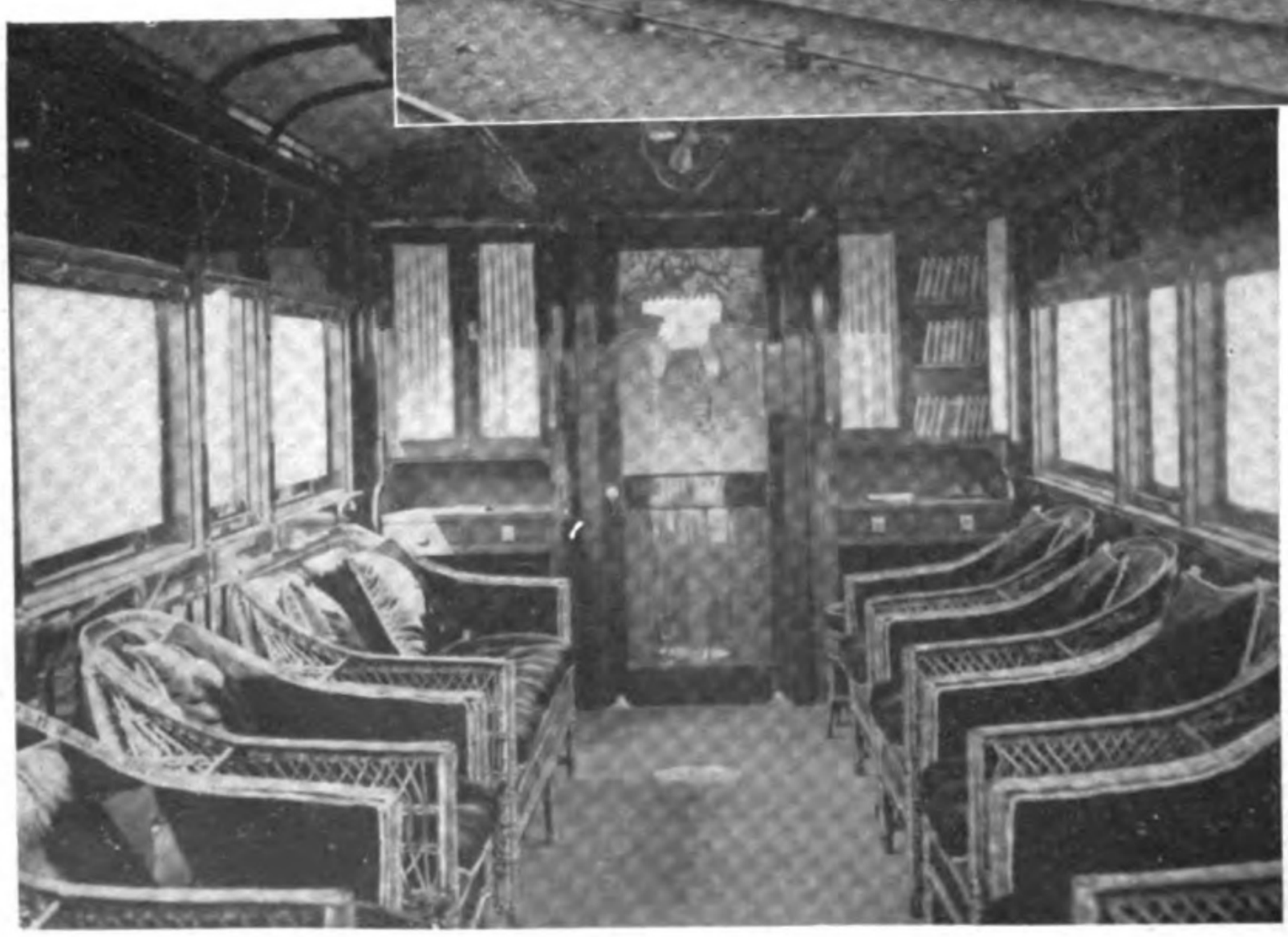


SECOND CLASS
CAR





A PARLOR CAR

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bably never have climbed Fuji-san simply for the purpose of getting a fine view; it was for the purpose of worship that they ventured up those glorious heights.

By this time panniers began to be used on horses; and the traveller could take along baggage as well as his wife and family. There were no inns in early Japan; and private houses were not always ready to render hospitality, often for want of room, but more often for fear of contracting some dire disease the traveller might have. Consequently travellers had to put up by the roadside, sleeping under the trees. Where great caves happened to be in some rocky wall, was a favourite stopping place for the belated pedestrian or horseman. In time post towns sprang up with accommodations for the wayfarer. This was hastened by the demand of such stations for military reasons. Every thirty *ri*, that is, about every 75 miles, there was a military post station, where travellers could be put up for the night. At these places stage horses were kept in stock for hire. Toward the different capitals that grew up, such as Kyoto, Nara, Kamakura and Yedo, great roads were opened up from all directions and travel increased immensely. Along these routes post houses were always open, with horses for the traveller. Some of these post houses were on lonely plains far from any other dwelling. Between the various provinces barriers were set up to mark the boundry; and travellers were not permitted to cross these unless they could give a satisfactory account of themselves. As a rule more freedom was accorded pilgrims, in this respect, than to ordinary travellers; and consequently religion had more influence in opening up intercourse between the various outlying parts of the Empire than almost any other factor.

During the Tokugawa era wheeled vehicles became common; for roads were now running through all the settled districts. Most of the vehicles were two-wheeled, after the Chinese fashion. The more dignified mode of travel, however, was by horse or by sedan chair, the great man being carried by his servants in a sort of palanquin. With the arrival of foreigners came the jinrickisha and the horse carriage, as well as the steamboat, and the railway train. But Japan has never gone in for the horse carriage to the same degree as the people of the West. In fact Japan has escaped the horse age; and passed from the age of *shanks mare* to the age of steam and electricity. We are still to be reckoned among the greatest walkers in the world. Our people put on a pair of *waraji*, or light straw sandals, and can walk all day without showing fatigue; and many persons thus spend the summer going from one sacred or beautiful place to another. Students often so spend their summer vacation. Today modes of travel in Japan for most people are just the same as in western countries; the only difference being that the Japanese travel much more than the people of the West.

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THE BLIND FOLK OF JAPAN

By S. ISHASAN

FROM very ancient times the blind folk of Japan have received much attention, though they were never made the wards of the nation to the extent that obtained in the west under later Christian influence. The fact that blindness entitled a man to be raised to special rank may be taken as evidence of this care. It is recorded that about the year 886 A.D., when the Emperor Kōkō paid a visit to a certain place he was received by a company of blind men whose condition much moved the compassion of of his Majesty. Not long after this the Emperor gave orders that a row of tenements should be constructed in Kyoto, where the homeless blind might find, shelter; and the blind were thenceforth ranked as a separate class, entitled to special privilege. Upon the death of the Emperor Kōkō hundreds of blind men and women flocked into the capital to express their sorrow and to pay a last tribute of espect to the great monarch who so earnestly befriended them. It was not unnatural that the anniversary of the Emperor's death should have become the blind man's holiday; and even yet on the 20th of July the blind are accustomed to visit the old capital to celebrate it, offering prayers before the Imperial shrine. Since that time it has been the custom of the Kuga family, who are the descendants of the Emperor Kōkō, and represented by the present Marquis Kuga, to confer on all blind persons who have visited the Kyoto shrine four times, the rank known as *shibu*. When one holding this rank had attended the annual service four times he was raised to a still higher rank known as *yodo*. A blind man of this rank attending four times reached the rank of *sōkōtō*, and a *sōkōtō*, on the same conditions, became a *kengyo*, the latter being of the same rank as a Buddhist bishop or the abbott of a monastery. Moreover there were three ranks under each of the above mentioned grades, or 16 in all.

In the reign of the Emperor Sukō (1350 A.D.) there is mention of a blind man named Akashi who was a skilled lute-player, and was invited to play before the Emperor, when his Majesty was so pleased that he raised the musician to the rank of *so-kengyo*, which means archbishop. This famous blind musician was also made much of by the Ashikaga family. In the time of the Emperor Gokomatsu (1383-1412 A.D.) there was another blind musician named Takenaga, upon whom the Emperor bestowed the purple robe of a Buddhist priest of the highest rank. In the Tokugawa period between the years 1688 and 1703 there lived in Hitotsume (one-eye) in Yedo a noted blind man named Sugiyama, who won his estate and its name by asking the shogun to give him one of his eyes when pressed to make any request he desired and it would be granted, This was the first blind man raised to high rank by the shogun, such honor up to that time having been the prerogative of the Imperial house alone. After that it was arranged that the ranking of the blind

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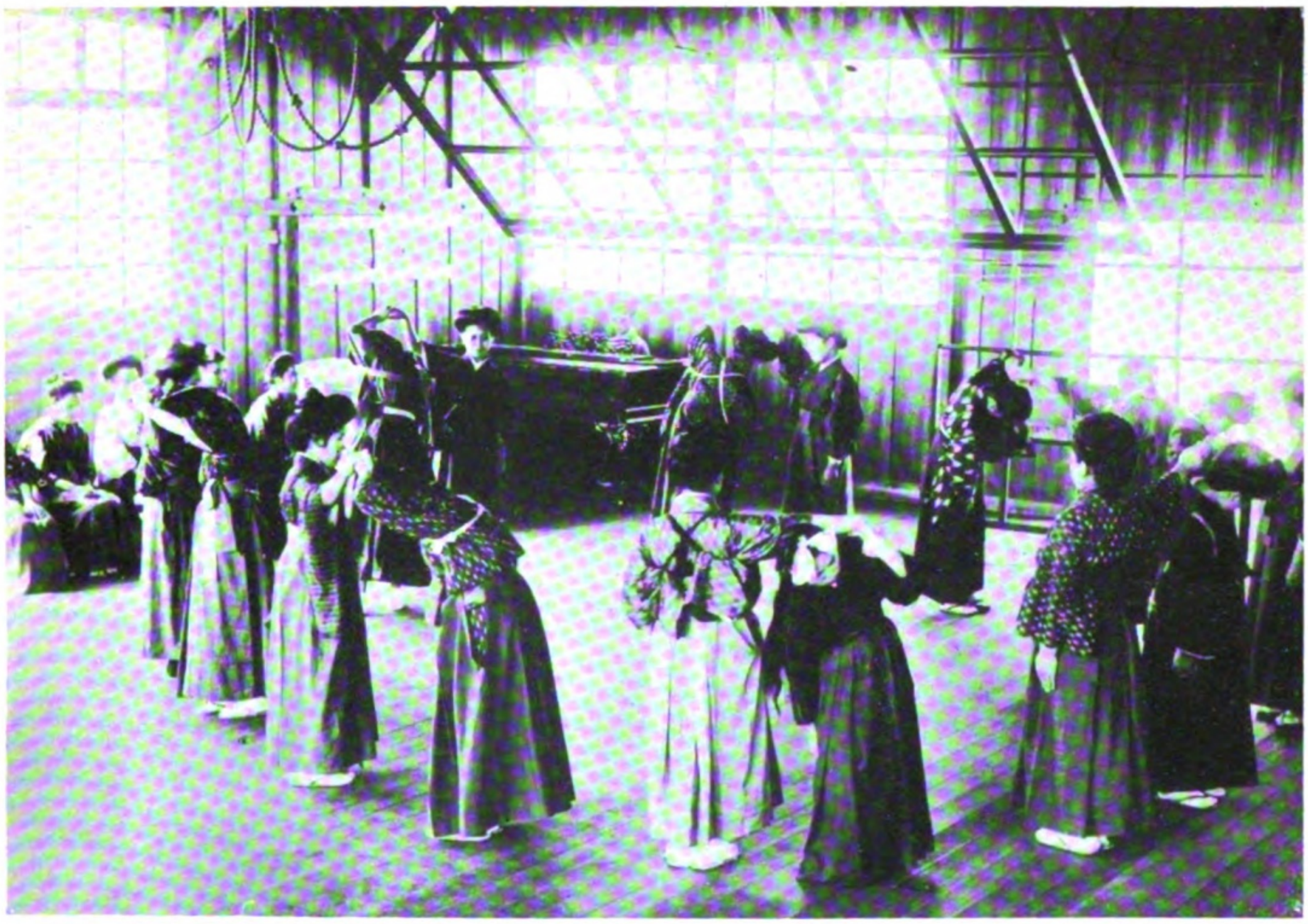

GIRLS' GYMNASIUM

GAMES FOR THE BLIND

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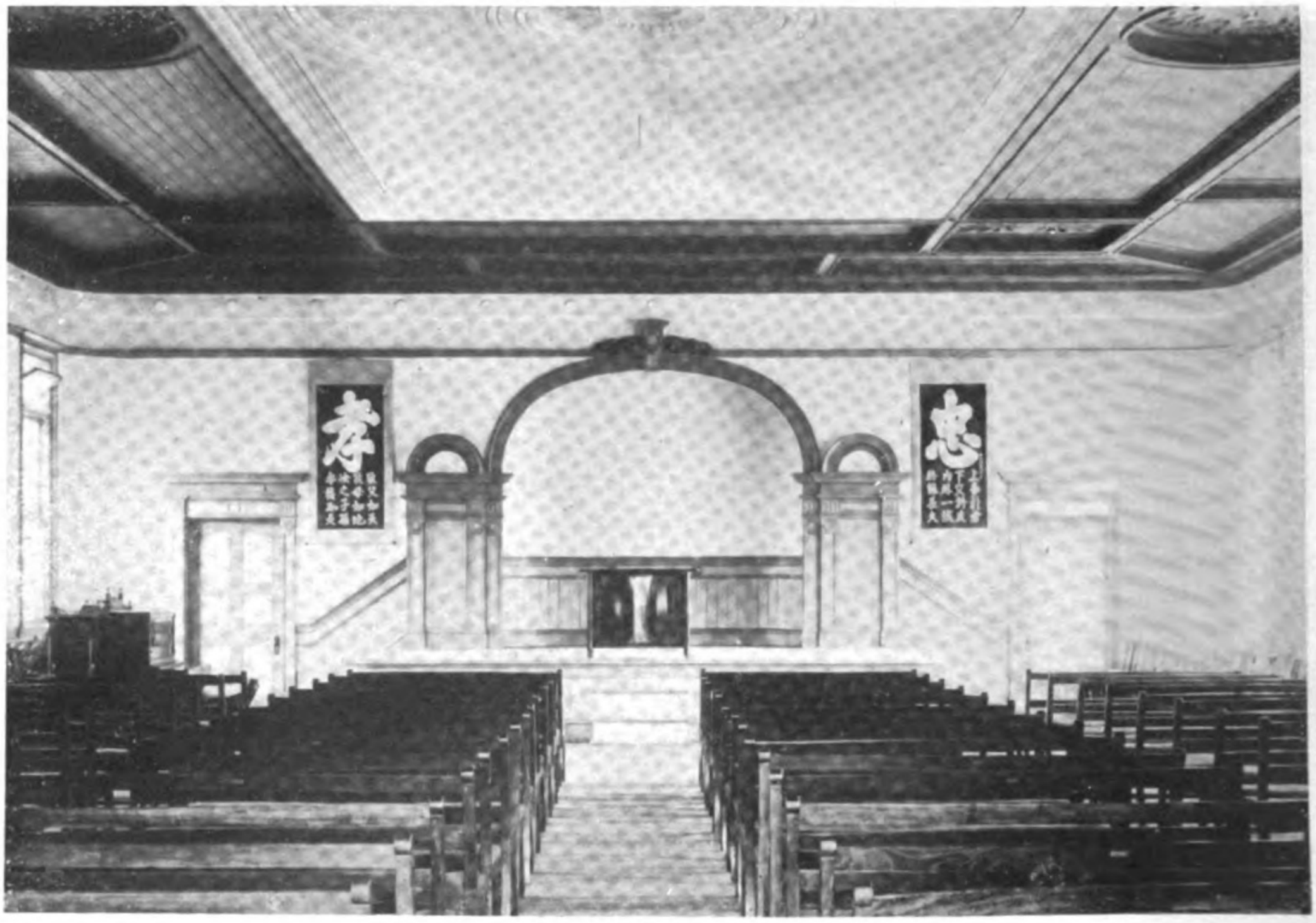

CONVOCATION HALL

GEOGRAPHY FOR THE BLIND

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was to be divided between the Emperor and the shogun, the former attending to the blind in the 33 provinces of the South, and the shogun these in the 33 provinces of the North. The Tokugawa *bakufu* increased the number of ranks to which the blind could be raised, to 33, including all those already mentioned. The conditions of rank were now no longer related to attendance on shrines, but according to the merit of the candidate in music or massage. It has already been shown in the pages of the JAPAN MAGAZINE how most of the blind people of Japan have made a living through massage; but they have also had among them some of the most noted lute-players in the country. Their auditory sense being more abnormally developed than that of most people they are apt to excel in music. Even the Imperial courtiers who happened to be fond of music were wont to take lessons from humble blind men, as far back as the Nara period. A courtier named Hiromasa used to walk out at night, especially when it was moonlight, just to hear the music of the *biwa* outside the house of a blind musician he knew. The *heike biwa*, or story accompanied by the lute, was introduced by a blind musician named Yukinaga, the first story so related being that of the rise and fall of the Heike family. Thus many blind men excelled in the music of the *biwa*, and it was a common thing to invite a blind lute-player to furnish music for banquets and other occasions of entertainment. In later times the *samisen* was substituted for the *biwa*. There was a special reason for this. As the Heike family had all been destroyed in shipwreck and battle, some of the blind musicians thought it was unlucky to play the *heike* music on the old instrument; and as just at this time the *samisen* was introuduced from Portugal with the Jesuits and Portuguese merchants, that instrument began to be taken up instead. One of the most famous blind men of the Tokugawa era was a scholar named Hanawa Hokiichi, who left behind him a wealth of classical writings which are still of interest. In those days a blind man of *kengyo* rank was accorded all the respect due to a prince, and received an annual pension in accordance with his rank. Most of those entitled to be ranked had some sort of occupation provided for them. In modern times means of regular education have been provided for the blind, so they now prepare for skilled labour and earn their way like other people, though most of them still follow massage.

The first regular school for the blind was opened in 1875 uuder missionay auspices, Dr. Burchardt of the Lutheran Church being a main mover in the project; and many leading Japanese began to take an interest in the movement, notably Mr. Y. Yamao, then vice-Minister of Public Works. The Japanese soon began to feel that the education of the blind was not something that could be left to the care of foreigners; and plans were laid to have a system of education for the blind, which would be purely national and independent of religious supervision. In the year 1876 the new movement was formally set on foot by a grant from the Emperor of 3,000 *yen* as the beginning of a fund for the education of the blind. It was then decided to commence the erection of *Kun-mo-in*, or institute for the blind. In 1878 a plot of 4 acres in Tsukiji was granted by the Naval Department, and the construction of the building was entrusted to the

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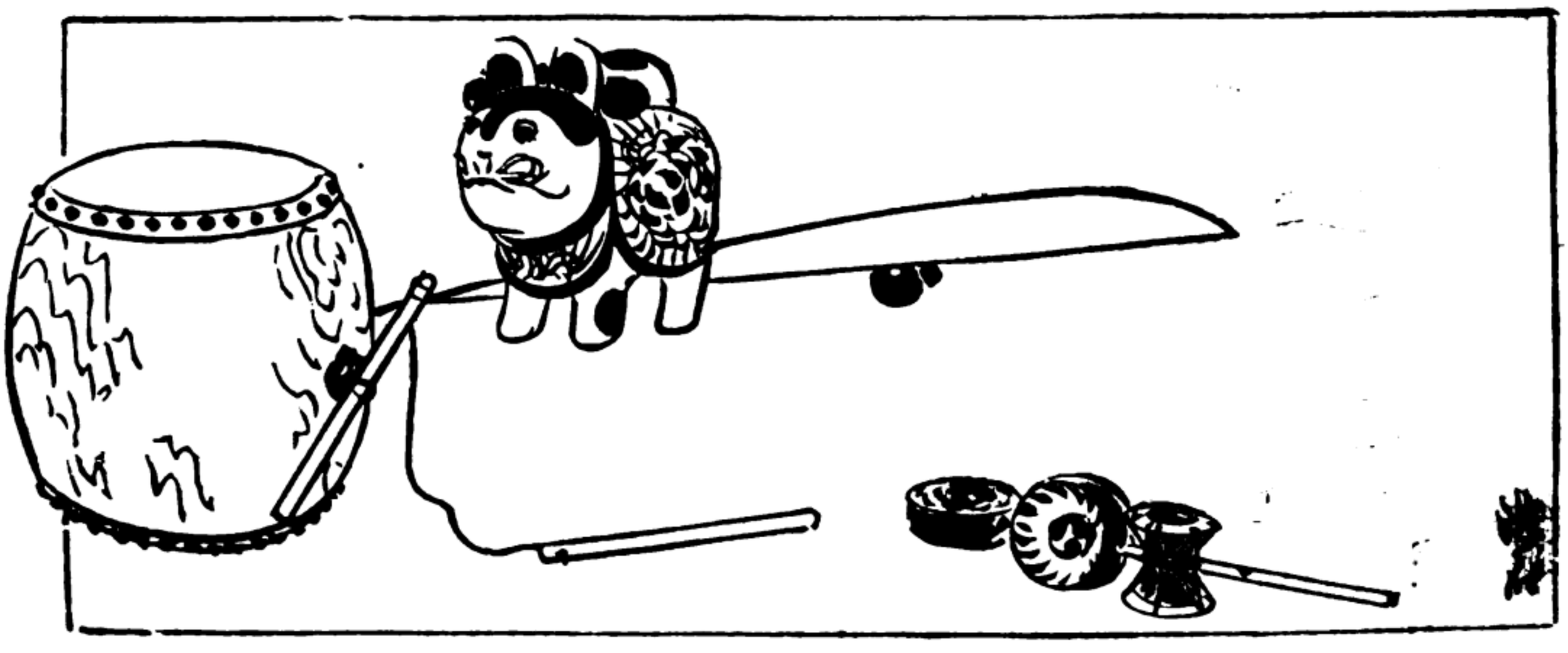
Department of Public Works, as a private institution. After the institution was opened in 1880 it was found very difficult to get the children to go to the school; blind people had never gone to school, and the parents at first could not make up their minds to send their afflicted ones. The school thus opened with only two pupils, a boy of 12 and a girl of 7. Even then, Mr. Yamao had to pay the fare of the two pupils in order to see that they went regularly to the school.

In 1885 the institute applied for regular assistance from the public treasury, as it was clear that it could not go on any other way. From this time the school became a state institution, and received the care and oversight of leading officials in connection with the Department of Education. The school now began to prosper and the first graduating class was turned out in 1888. In the same year it was decided to sell the old site and erect new and more commodious buildings elsewhere, with the funds thus obtained. The site selected was at Sasugaya-cho in a beautiful garden under the control of the Department of Home Affairs, where the pupils could have plenty of room and fresh air. In May 1891 the new buildings were duly completed and the school moved thereto. On November 7th, 1891 the institution was formally opened, when her Majesty the then Empress was pleased to be present, attended by many leading personages, both native and foreign. Her Majesty again visited the school in July, 1907 to witness exanminations in the Braille system of training for the the blind, when many soldiers who had lost their sight in the war with Russia, were present, as a students. The Empress graciously bestowed a substantial monetary donation on the school and some cakes especially made for the blind.

It was now decided to separate the work of the deaf from that of the blind; and in 1908 a special school for the latter was begun at Zoshigaya-machi, Koishikawa, Tokyo; and the institution was established by an Imperial ordinance. The supervision of education for the blind and that for deaf-mutes was left to one and the same director, however. The policy pursued in both schools is that of preparing the deaf-mutes and the blind with a practical education that will enable them to earn their way in life. There are general, professional and normal courses. The Professional course is divided into Music and the Acupuncture-massage course and the Normal course. The Normal course is also subdivided into General, Music, and Acupuncture-massage. The students take lessons in the Japanese language, morals, arithmetic, history, geography, science, singing, and gymnastics. In the Normal course in addition lessons are given in pedagogy, The General course covers five years and the Professional course six years. The dormitories are now capable of accommodating about 70 pupils; and the total number in attendance is 168.



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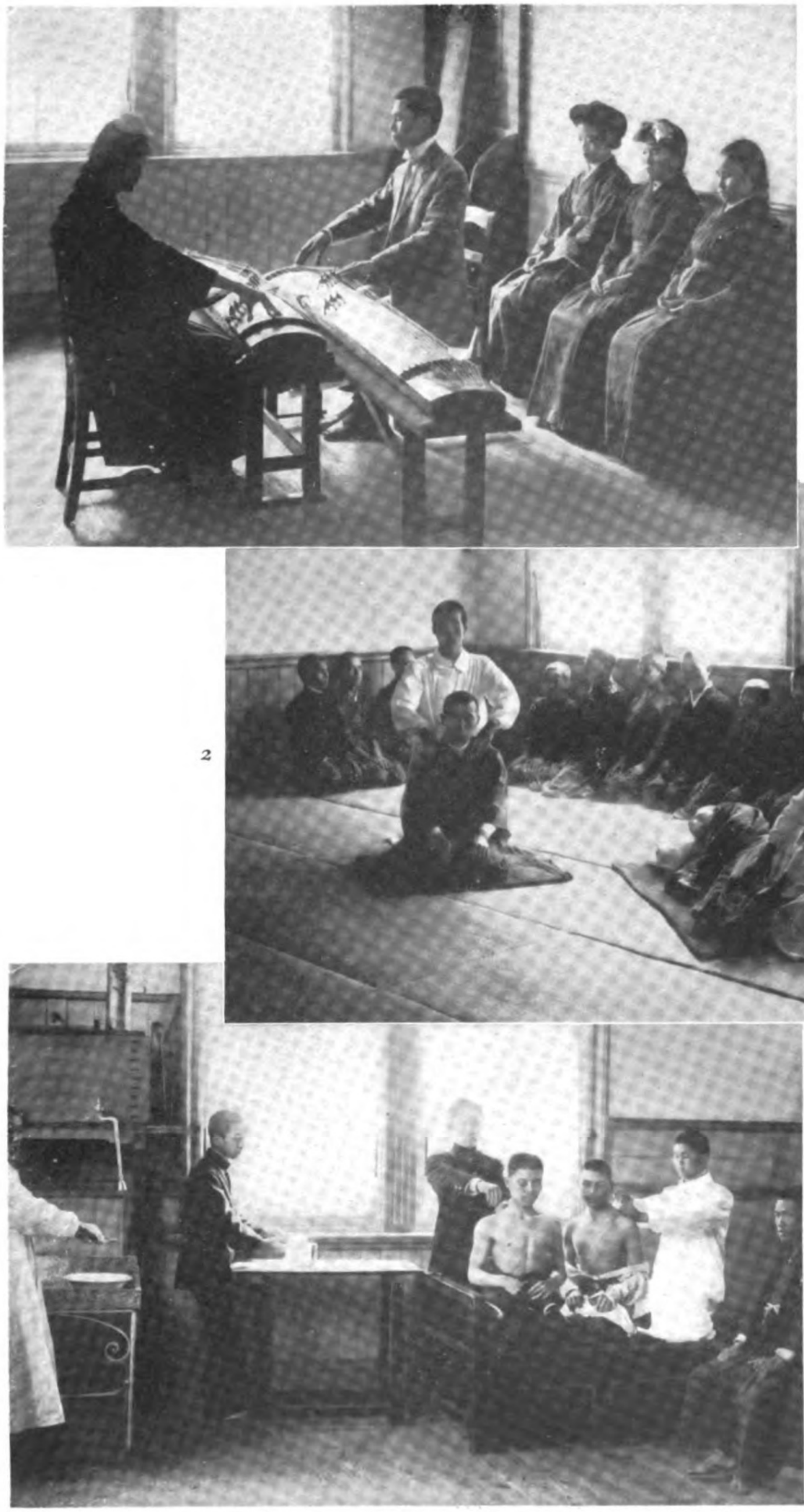

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1. INSTRUCTION ON THE *KOTO*
2. TEACHING MASSAGE
3. ACUPUNCTURE

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WOODEN IMAGE OF
ONO-NO-TAKAMURA

WOODEN IMAGE OF
CONFUCIUS

FRONT GATE

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TWO LIBRARIES OF OLD JAPAN

By ARIEL

THE collecting of books and the formation of libraries has justly been regarded as a proof of well advanced civilization by the intelligent of all nations; and the fact that Japan could boast of such indications of high social and intellectual development as far back as the Ashikaga period, suggests that the beginnings of the nation's civilization must be placed far back in ages beyond the first historical records.

In most countries the earliest collections of literature were formed under Imperial or military auspices. It is only since the art of multiplying the productions of authorship has been discovered, that men of latters have vied with their rulers in the patronage of libraries. It is clear from history that among nearly all the nations of the ancient world manuscripts were reckoned among the most valuable treasures into the possession of which the conqueror could come; they were indeed valued beyond vases of gold and silver by the Greeks and Romans. The ancients regarded the written word of great minds with reverence and awe; their libraries were treated as sacred places, under the protection of divinities, whose statues adorned the halls dedicated to literature as well as the temples to religion. Over the gate of one of the old Egyptian libraries was written, as Diodorus tells us, the inscription: "The Medicine of the Mind."

It is somewhat remarkable that history should show so many tyrants and despots to have been patrons of literature. Some have fancied that such characters were disposed to turn attention from their questionable deeds by founding libraries to keep the public mind from political speculation, as some millionaires of questionable ways now do by founding charity hospitals and making munificent bequests for public pusposes. There is no doubt, however, that the Romans had a real love of books for their own sake, and made collections from the vast territories conquered, most of the manuscripts being brought to Rome. It was the custom to reward great national service by a gift of books instead of land property.

In the same way patrons of literature are to be found in the early ages of Japanese history. One of the oldest libraries of Japan is that known as the Ashikaga, at a town of the same name in the province of Shimotsuké. Doubtless it was founded in that troubled era of civil strife when one would not have supposssd much attention was given to books. In the Heian era, that is from the 8th to the 11th century, the golden age of, Japanese early literature, a great number of manuscripts were produced, some of them anthologies of poetic literature made at the instance of the reigning House. It is probable that these were treasured in some place of safety, as well as the numerous manuscripts of individual composition that must have been produced in that age of genius. Tradition has it that a literary man named Tamura Ono established a school in the reign of the Emperor Ninmei (842 A.D.) in or about the place where Ashikaga now stands. This man was then governor of one of the northern provinces of the Empire. At any rate it is said that the school was established on its present site in Ashikaga about the year 1467, by one Kagehisa Nagao. It is believed that the school was organized under Imperial auspices and suggestion. The town took the name of Ashikaga because the great house of that name, which connected with the Minamoto, or Genji family, resided in the district. It was

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during the Ashikaga period that the school and library flourished, and had so great an influence on the public mind. In the middle of the 15th century Norizane Uyesugi was an official under the governor of the Kwanto region; and he did much to enhance tne influence of the institution; and not only added valuable lands to the school property but many precious manuscripts to the library. He collected local compositions, especially histories, and obtained standard works from China. His sons, in turn, did what they could to keep up the good work which their father had begun. In the midst of the dark age, when people thought of little else than war, the Uyesugi family were a shining light proclaiming the preëminence of literature and mental enlightenment.

In the middle of the 16th century a famous Buddhist priest named Kyukwa became director of the Ashikaga School, and under him the institution attained a very high degree of efficiency. Naturally he attracted more priests than *samurai* to the school. When the great shogun, Tokugawa Iyeyasu, came into power, he devoted much attention to the Ashikaga school, repairing the buildings, and presenting a statue of Confucious. The age of printing had then begun; and the Shogun gave a set of movable wooden type to the library. Thus the institution was able to enjoy the honour of printing copies of the precious books in its possession, and handing on the torch of learning. These are among the first books printed from movable type in Japan. Copies of them are still to be found here and there in the country; and naturally they are among the most valued curios of the nation.

The 8th Shogun of the Tokugawa line, Yoshimune, stopped at Ashikaga once on his way to Yedo from a visit to his ancestral shrine at Nikko, when he inspected the ancient library of the school, ordered repairs to be made at his expense, and prohibited the taking out of books for reading, lest they should be lost. The 11th Shogun of the Tokugawa family, Iyenari, in 1793 assisted in restoring the school, appointing a new and able director, and recinded the order precluding the library from public use. Succeeding Shoguns did not seem so much attracted to the interests of the school, and in time its rice-field property became damaged by floods, and the funds of the institution ran low. The school became then a kind of temple until the fall of the Tokugawa rule.

In the first year of Meiji, that is in 1868, Lord Tadayuki Toda asked Impermission to restore and reopen the Ashikaga school but it soon closed again; and now the buildings are the property of the prefectural authorities. The famous old statue of Confucius may still be seen enshrined in the main building; and the ancient inscription, "*Nyutoku Mon*," (The Way to Virtue) may yet be read over the great gate. There are also figures of four great Confucian scholars Shishi, Moshi, Ganshi and Soshi, as well as one of Takamura Ono, in the main hall. The library, which is really the most interesting portion of the institution from a historical point of view, contains many ancient volumes of great value, some of them from the Heian period. There are some 38 of these; and there are 13 volumes of Confucian literature, now very rare. Four of these books were the gift of Norizane, bound in leather; these are kept in a box and treasured as priceless.

The other famous library of old Japan is at Kanazawa, and was founded in the Kamakura period about the middle of the 12th century. According to tradition it used to stand in the grounds of the Shomyoji temple. As to who founded the old library there are various opinions. Most historians ascribe its foundation to Sanetoki Hojo, a regent under the Kamakura Shoguns. He was an official that took an intelligent interest in the public welfare, and promoted a knowledge of literature for the improvement of the mind of the nation. Subsequent members of the Hojo family contributed various volumes to the library, especially Japanese and Chinese classics. The volumes on Confucianism had the name of the library stamped on them in black, while those on Buddhism

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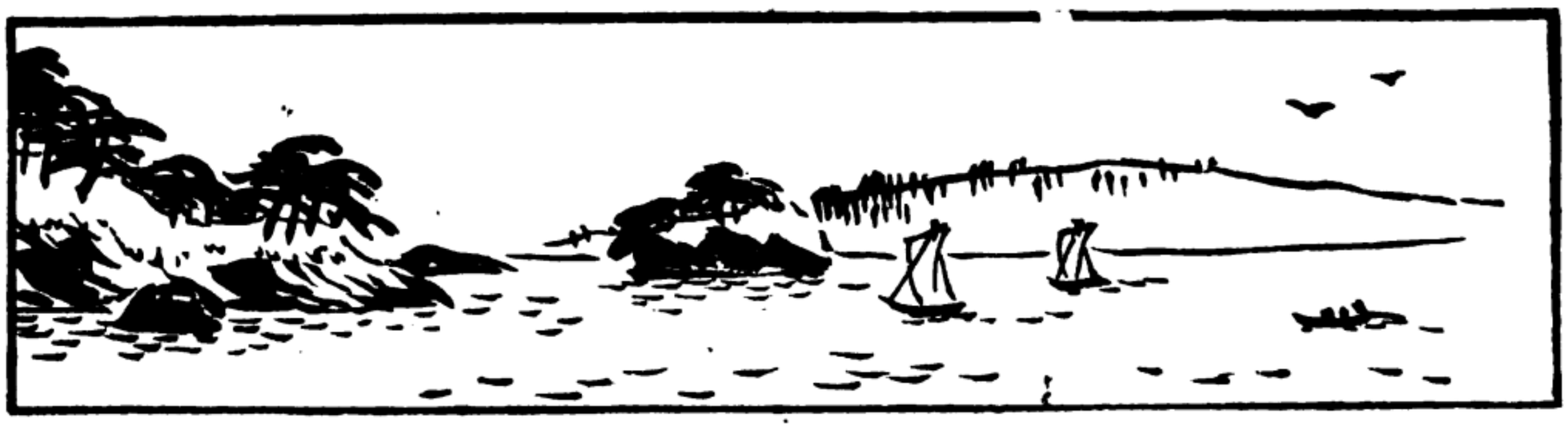
were stamped in red. It was at this library that the sons of the *daimyo* were often educated. The library flourished as a center of education and general enlightenment until the end of the 14th century, when, with the termination of the Hojo family, it fell into decay.

In the first quarter ot the 15th century Norizane Uyesugi, who had done so much for the Ashikaga library, now came to the rescue of the Kanazawa library; and after his death it was again neglected. No further interest was taken in it until the time of the great Ieyasu, who in 1602 had the books of the Kanazawa library all removed to his castle in Yedo, and the site of the old historic center of light became a rice-field. But the place is still called *Bunko-ga-yatsu*, or library-place, a strange minder of change.

What influence these ancient centers of intelligence and progress had upon the dark days of the nation's history who can say; but it mnst have been considerable. It is also interesting to note that these old Japanese libraries existed at a period when the existence of books, and a knowledge of their contents, was but scant in Europe. Yet it was just about the same period that many of the modern European libararies were begining to germinate. The days of the Egyptian, Greek and Roman libraries had passed away; and the new nations of Europe were coming into form. The great Vatican library had begun to grow up on the ruins of the old Roman institutions; and not long afterwards Sir Thomas Bodley gave one to Oxford. Richard de Bury, bishop of Durham, founded one of his own in 1341. In 1364 the royal library of France had no more than 20 volumes. Up to this time reading appears to have been regarded as a form of recreation, rather than as a means of education and intellectual improvement. Most of the scholars could boast, like Cicero, that they had never permitted study or reading to interfere with public duties. Many of Cicero's works bear the address of various villas where he sojourned, showing that he wrote usually when in retirement. Such a passion as bibliomania was reserved to later times, and has come down even to our own day. Now we have numerous persons in almost every community, who boast of tier upon tier of standard volumes, all suspiciously new. Some of these worthies never attempt to deny the reputation for wide reading attributed to them, though in honesty they should. At any rate no residence is now complete without a library, though too often it amounts to nothing more than a smoking-room, whose walls are decorated with Wernicke shelves, with new titles shining brazenly behind glass doors. Well, if we are not the better of our ocean of books that daily floods the public markets and painting our walls, it is not so limited or so choice as it was in the days of the Ashikaga and the Kanazawa libraries. These were the beginnings of intellectual light; and the intellectual efflorescence of today is the result. How much, therefore, we owe to those who kept the fires of learning alive, and handed them on to future generations! It is pleasant to realize that Japan had her torches of soul and intellect in the dark days, as well as the nations of Europe.



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THE NEW YEAR PINE

Atarashiki

Toshi no hogigoto

Kiku niwa ni

Yorodzu yo yobo-o

Noki no matsu kaze!

While New Year celebration fills my mind and heart,

I seem to hear above the palace eves apart,

Winds calling midst the pines my garden doth adorn:

The voice of countless generations yet unborn!

By Meiji Tenno

Trans. by Mrs. Douglas Adam.

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THE INDUSTRIAL PROGRESS OF FORMOSA

By KAZUYOSHI YAGIU

(PRESIDENT OF THE BANK OF TAIWAN)

WITH the gradual pacification of the aborigines, the establishment of stable government and the encouraging increase of colonization, the industrial development of Formosa has been marked by almost unexampled progress. A thoroughly modern government has taken the place of the old avaricious and corrupt Chinese officialdom; and the forests and fields, formerly abandoned to fierce hordes of head-hunting savages, are now reclaimed to fruitful production and fertile cultivation. When Japan took over the administration of the island some eighteen years ago the rice production amounted to no more than 23,000,000 bushels annually. Compare this with the some 70,000,000 bushels of to-day! Sugar, one of the most important products of the island, represented a little over 7,000 *kin* a year when Formosa came under the administration of Japan, while the output last year was 450,000,000 *kin*. The annual value of the tea crop is now about 7,153,662 *yen*; and the amounted of capital invested in island enterprises reaches over 120,000,000 *yen*. Moreover, the currency system has been reformed and placed on a modern basis, and the finances of the colony brought to such a state of improvement and efficiency as make revenue and expenditure meet.

As the climate of Formosa is excellently adpated to agriculture the progress in this department of industry has been quite phenomenal under the auspices of the present administration. This feature of the island's reasurces had been greatly neglected under Chinese rule; and it is wonderful that the Chinese were able to produce as much as they did under the circumstances. No sooner had Japan taken over the island than she began a thorough and scientific system of agriculture, establishing model farms, irrigation works, and teaching the inhabitants the latest methods of farming in cereals, vegetables, sugar and tea. An improvement of quality was made as important a feature of the new administration as an increase in quantity. The old fields have been rendered more productive, and a vast acreage of new land has been brought under cultivation. The total acreage now under cultivation in Formosa is about 2,310,000 with an annual value in products of about 70,000,000 *yen*. Thus at present over 18 per cent of the total area of the island, and 53 per cent of the administrative area, have been brought under cultivation, and more than a million of the inhabitants are engaged in agriculture, that is, 30 per cent of the entire population. But when we consider the relation of the rest of the population to the soil, it may be said that two-thirds of the people are more or less connected with agriculture. The principal agricultural products are tea, sugar, camphor,

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wheat, rice, beans, peanuts, indigo, jute, pineapples, oranges and rushes for matting. With the exception of about 5,000,000 bushels, most of the rice is consumed on the island. So far the quality of the rice has not proved equal to that grown in Japan proper; but the government is introducing improved fertilizers and there is hope of creating a demand for Formosan rice in the home country. The advance made in sugar cultivation has been remarkable. Under the Chinese administration the sugar business was utilized for the pockets of Chinese capitalists. Large loans were advanced to the sugar planters, and the interest realized was enormous. Thus all profits went into the pockets of the capitalists and nothing went to the improvement of the land. Japan at once put a stop to this Now, the land which is unsuited to rice cultivation, is appropriated to sugar, the most important districts being from Taichu southwards. Improved methods of planting and fertilizing have been introduced by the government, and the percentage of output has been greatly increased; but the quality is not yet first class, and the authorities are are now devoting attention to this feature of the business.

It is well known that Oolong tea is one of the most delicious beverages of the tea variety, being in great demand abroad; and Formosa is one of the most important countries in the world for this sort of tea. Another kind of tea, made by mixing the petals of a fragrant flower with the tea-leaf, is produced in Formosa, and much fancied by the Chinese in Australia. An English Consul, first introduced Oolong tea into Europe where it met with a very favourable reception; and an American merchant, John Todd, first made it known in the United States, where it became equally popular. The soil and climate best adapted to raising this variety of tea are to be found along the mountain slopes in Taihoku, Giran, Toyen and Shinchiku. The elevations unfit for rice or sugar cultivation, proving good ground for tea, become an agreeable and profitable provision of nature to the inhabitant of Formosa. During the tea season no less than 150,000 girls and women are engaged in picking tea; and some 30,000 workers are busy preparing it for market. As many as 200,000 people in Formosa make their living from the tea trade.

Since the utilization of camphor to so great an extent in the manufacture of celluloid and gun-powder the demand for this article has become enormous; and as Formosa is one of the chief sources of the world's supply, the industry has attained phenomenal development. Camphor has been taken from Formosa for centuries, but not until the 19th century did its development reach any appreciable proportions. In 1855 the British firm of Jardine, Matheson & Co. entered into a contract with Formosan officials to export camphor to Europe, and made good profit on the transaction. In 1860 when the ports of the island were opened to Foreign trade camphor became one of the principal exports. Finally camphor became a monopoly of the Chinese government, the system being afterwards abolished, but revived again upon a protest being lodged by the foreign consults. After the cession of the island to Japan new regulations were made for the manufacture and export of the article; taxes were imposed and those holding licenses

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under the former administration were allowed to retain their privileges of manufacture. But the methods adopted by the manufacturers were anything but satisfactory, quality always being made secondary to quantity; and in 1903 the government took over the business as a monopoly. The export of camphor from Formosa is now about 7,500,000 *kin* annually. Of late, attempts have been made to produce in Europe an artificial camphor from turpentine oil, but the process is as yet so expensive that it will probably never come into competition with natural camphor. There is no doubt that as time goes on camphor will not remain so exclusive a product of Formosa as at present; for recently experiments in growing camphor trees have been made in America, Italy, France, Brazil, Egypt, Ceylon and other places, with some degree of success. But as the use of camphor is constantly increasing the further production of it in other countries will not tend much to lessen the demand for Formosan camphor.

Previous to the Japanese occupation of Formosa the island was almost wholly an agricultural country in a very backward state or development. Industries independent of agriculture, there were practically none. But Japan at once saw the need of engineering works and the development of mechanical industries, if proper progress was to be a feature of the new administration. The building of railways was extended and carried on with zest. Irrigation works were established in the various centers where most necessary. Electric plants and water-power stations were set up; while in various places large modern sugar mills began to rise. The old method of sugar manufacture in the island was curious in the extreme. The sugar cane was crushed between stone rollers to extract the juice, the machinery, such as it was, being turned by a kind of buffalo oxen. It soon became evident to the Administration that the resources of the island could never be brought to full development by this old-fashioned method. The amount of sugar produced by these private enterprises did not amount to more than about 220,000 *kin* a year. Consequently the government at once sought to encourage the establishment of proper sugar mills, and opened the way for capitalists to undertake the enterprise. Regulations were issued bearing upon the duty of sugar manufacture, more than a million *yen* were invested in starting the industry, and modern machinery with a high capacity was imported from abroad. Numerous companies at once began to establish themselves in the island, but the output was hardly more than 1,000 tons a year. Moreover, the increasing output of sugar in other countries reduced the demand and checked the development of the industry in Formosa to some extent. But after the war with Russia the unusual expansion of industry lent impetus to new interest in the manufacture of sugar in Formosa, and a further number of new companies began to invest in the enterprise, until some 20 establishments were engaged in the production of sugar. The total amount of capital now invested in this form of industry in the island is about 80,000,000 *yen*, and the annual output is about 9,870 tons, with some 194,000,000 *kin* of molasses. This represents a development of the sugar industry that can only be regarded as phenomenal. Ten years ago it was not expected that more than 300,000,000 *kin* of sugar a year could be reached by the end of the ensuing decade; but the output will soon be in the vicinity of 700,000,000 a year.

Other branches of industry that have recently attained important development

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are paper mills, fruit canning, especially pineapple ; jute manufactures and ice, as well as vorious iron works which are already doing a good business.

One of the most promising industries of the island is mining ; gold, silver, copper, coal, sulphur and petroleum being found in fair quantities. Thus far the most promising mining ¡regions have been found in the north. Already 366 mines are in operation, and the annual value of the mineral output has now reached 38,114,925 *yen*. There is no doubt that henceforth mining will constitute one of the more important sources of wealth to Formosa. Gold has been found on the island from primitive times, especially along the east coast, but there is no account extant of the value of the mineral taken. In 1890 while a bridge was being constracted over the river at Keelung, placer gold was discovered in the river bed ; and at present placer gold mining is industriously carried on at this and various other districts, the output from the Kinkwa region proving so far the most valuable. The placer miners carry on their work as a rule on a very small scale, and on funds borrowed from the banks. Three mines, however, are worked in an extensive and systematic manner. The Bank of Formosa gets all its gold on the island, sending most of it to the Bank of Japan, and retaining only sufficient to place against reserves.

The output of coal has also considerably increased under the encouragement of the present administration, being now seven times greater than it was ten years ago. With the growth of shipping the demand for Formosa coal has greatly increased and the future looks bright in this direction. The yearly output is now about 212,430 tons. The main defect of Formosan coal is its liability to self-ignition, a feature that deters foreign patronage. The petroleum industry is still in the experimental period, though about 7,000 gallons have already been produced. The oil belt is quite extensive, however, and there are good prospects of encouraging development.

Of course one of the most essential factors in the development of Formosan industry is the extension and improvement of facilities for transportation and communication. When Japan took over the island there existed only 62 miles of light railway ; but the Japanese authorities at once undertook to place the line on a modern basis, and now the line has been transformed into a regular steam track extending some 323 miles through the main centers of industry and connecting all the chief towns. This rapid extension and improvement in transportation has given great impetus to the tea, rice and sugar industries. When the now Taito line, now under way, is completed, western Formosa will be opened up to modern industry also. Already the line between Taihoku and Keelung is being laid with double track at an outlay of 1,026,200 *yen* to be defrayed in three years, First class harbours have been difficult of attainment in the island, but the government is constructing harbour works at various ports, those at Keelung and Takao being near completion. At Keelung steamers of 6,000 tons can now be moored at the harbour buoys. With the completion of the Takao harbour works no doubt a much needed impetus will be given to the development of shipping in southern Formosa.

In do direction has the development of the island been more marvellous than in the rehabilitation of its finances. At the beginning of the Japanese administration the revenue of Formosa amounted to no more than 9,650,000 *yen*, and everyone prophesied that the island would be a continual drain upon the financial resources of Japan. In fact, as much as 6,940,000 *yen* of the above revenue comprised subsidies from Japan. The Administration at once undertook a reformation of the fiscal policy of the island, and by the year 1904 subsidies from the home government became unnecessary. Beginning with the year 1905 Formosa became an independent colony with annual estimates of 45,000,000 *yen*. Thus in almost every direction the wisdom of the administration in adopting a firm forward policy has been justified by the results, which, it is safe to say, have not been surpassed in the colonial progress of any other country either east or west.

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JAPANESE STORY-TELLING

By DR. J. INGRAM BRYAN

ONE of the most popular forms of entertainment in Japan is story-telling. Less expensive than the regular theatre and the music hall, and older than either, it rivals the modern movies in its attraction for the multitude. To the simple and often illiterate folk of the nation it is what the novel, the magazine and the sensational newspaper are to the people of the West. None can appreciate good stories better than an audience of Japanese, all classes being accustomed to them from childhood. Among the educated, of course, reading and the regular theatre, as well as the kinematograph, have largely supplanted the *yoseba*, or amusement halls; but the latter form of passing an idle hour has by no means lost its spell for the commonality.

In Japan the professional story-teller, or *hanashika*, is held in scarcely less esteem than the regular actor; and he displays a character and an art all his own. Remarkable to relate, one of the most popular and accomplished story-tellers of Tokyo is an Englishman, Mr. Ishii Black, whose father was the founder of the first newspaper in Japan. The boy, having been born and brought up in the country, speaks the language like a native; and, as a retailer of droll yarns in the vernacular, has few equals among the *hanashika*.

The *yose* halls of Japan represent probably the very oldest form of public entertainment known to civilized man. If there be any older, it is that of the itinerant minstrel or raconteur, who recited or chanted the heroic tales of old; and which, in Japan, developed into the *yose* hall with its *hanashika*. From remotest times the *daimyo* of old Japan were accustomed to have their clowns and story-tellers, just as the great personages of Europe had; and the cities in time boasted their regular places for an audience to hear some national epic, ballad or funny story, something like the *cabaret* of Europe. There are still strolling minstrels and story-tellers in the rural districts of Japan, who readily find a wayside audience; while almost every temple has a troupe of its own; for the Japanese raconteur can as easily teach a dogma as point a moral.

The stories are of a great variety, but for the sake of convenience may be divided into *rakugo*, or funny stories, and *kodan*, or heroic tales. The manner of rendering is as varied as the nature of the tales themselves, and of the taste and talent of the artist. Some are declaimed with a solemn, persuasive oratory and fine histrionic effect; while others go through the piece like clowns or comedians, acting out every detail with amusing and often grotesque exaggeration. Those of a ballad nature are sung or chanted to the accompaniment of the *samisen*; or even a more primitive instrument. I have listened to some of these old tales, or epics, older than historic time, monotoned with a weird voice to the twang of the *biwa*, an instrument older than the shell of Jubal;

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and after two hours of it I have been glad to retire, leaving the audience to the enjoyment of a repetition of the entire tale as an encore. Yet I could not help but feel myself in the presence of the mother of human song: the origin of poetry itself. These *naniwabushi*, or song-stories, are not all of ancient lineage, some of them being based on modern events of social or historic interest. Often the entertainment is relieved by the introduction of *ayatsuri*, or marionettes, and sometimes by juggling performances.

The *yose* houses are advertised by a huge characteristic lantern, as well as posters giving the name of the actors and the themes to be treated. On entering, the ushers receive one's footgear, giving a wooden check in exchange; and the ticket, a solid small wooden block, costing from ten to thirty *sen*, entitles the holder to one space on the *tatami*, or mat-covered floor. There one can sit, squatting in any shape nature suggests, smoke and talk and listen from seven to ten o'clock. Usually the best part of the entertainment is reserved till near the close. Each artist, as soon as he finishes his piece, hurries off to another *yoseba* to repeat it; and so on till he has taken a fee from three or four houses of an evening. The omnipresent policeman keeps on eye on all that goes on, without which precaution, politics or indecency might protrude. The largest *yose* halls would not accommodate more than 300 persons, while the usual one has an audience of scarcely more than from 50 to a hundred. As the entertainment goes on it seldom fails to elicit remarks from the audience, to which the artists concerned as frequently make fitting and witty rejoinders, for they are never slow at repartee, this being a test of their quality. This, of course, is never permitted in the regular theatre.

In Tokyo there are about 150 of these *yose* halls of various grades; and their busiest seasons are fall and winter. The *yose* actors are men of remarkable genius and temperment, and as actors, have ideals cherished no less earnestly than their more ambitious rivals of the regular theatre. In an interview recently with one of the leading *yose* actors of Tokyo, he laid much on the emphasis importance of an association for the improvement of the art of the story-teller; and went on to say that the fraternity was somewhat divided as to its merits and defects. Some held that a story should always end with a good joke; others that it was sufficient if there was a wealth of wit and humour in the tale itself. Actors like Encho despised overmuch mimicry and gesticulation, as not savoring of good art. This disciple of the great *yose* master went on to explain that the accomplished story-teller was able to make his hearers laugh or weep, smile or frown, merely by vocal inflection and expression. It is difficult to bring a Japanese audience to tears, he admitted, but there are *yose* actors who can do it. As for himself, he said, it was his rule to raise the tension of the audience to a high pitch, and then let them down gradually, till their emotions were aroused and set in movement. There was a trick of dropping the voice, to be commended, whereby the hearers were brought to a point of extreme attention, which if followed by an outburst of lung power, led usually to fine applause. When the *yose* actor has worked his listeners up to a point where he can see waves of emotion rolling over them all about the room, his success is achieved.

Kosanji, another of the leading *yose* actors, remarked in an interview that the men of his art had their good days and their bad; and on the latter days the story was often a failure. "I have been an actor in the rugular theatre," he said; "and I know that of the two forms of art, story-telling is the more

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difficult. The regular actor has the advantage of scenery and costume to arouse and maintain interest; the *yose* actor has to create interest by his own intrinsic merit and personality. And often the *hanashika* has to impersonate five or six characters in one story."

Apart from that of high achievement the reward of the *yose* actor is nothing sumptuous. He is paid at the rate of so much per head; the best getting no more than 3½ *sen* for each person in the audience, the second man, 3; the third 2½, and so on down to a mere fraction for the poorest on the programme, or for a beginner. It is said the most popular *yose* actor in Tokyo does not make more than 300 *yen* ($150) (£30) a month, while the average is about 20 *yen* a month. The *yose* actor is often called in by noblemen and wealthy persons to entertain guests, when the fee is from 25 to 50 *yen*, according to the position and means of the patron.

The stories usually begin after the time-honoured formula: once upon a time, etc. The following are a few of the most popular heard in the *yose* halls of Tokyo.

"Once upon a time a certain dyer called in a blind masseur; and before permitting him to begin operations, inquired his fee. The man replied: 'Two hundred *mon* (2d) for all, above and below.' The dyer expressed satisfaction and told the masseur to go ahead. When the dyer had enough, he called in his wife, and had her massaged also. Then he summoned his servants, both male and female, and had them all massaged. The poor blind massagist was delighted at his luck; but when the money was handed to him, lo, there was only 200. Upon remonstrating that he should receive 200 *mon* for each person massaged, the dyer asked: 'Did you not say 200 *mon* for all, above and below?' (In the vernacular, "above and below" may also mean, master and servants) The masseur had to admit that he had said as much, and so went off with his small fee, without a murmur. He was determined to get even, however. He got hold of a friend of his and arranged with him to take a piece of cloth to the dyer, asking him to say to the latter: 'I want this cloth dyed in first class style, without regard to price.' The dyer, glad to have so good an order, set to work and produced his best color. The blind massagist came with the man receive it; and taking up the parcel, walked off without offering any payment. When called back, with the demand as to what he meant by going off without paying for it, the masseur only replied: 'Did I not tell you when I ordered it that it was to be done without regard to cost?' (regardless of cost also meaning in the vernacular, without payment.) Did you not agree to dye it without regard to price?'

Another *yose* tale often heard is as follows: 'It is said that in this world there are eight kinds of fools, and the following are some examples. A farmer hearing a noise on the roof of his house one night, went out to discover the cause of it. There he saw his two sons perched on the house, one with a long bamboo pole, which he held aloft, pointing skyward with a sweeping motion. The old man could not make out what they were up to; then he heard the younger son remark to his brother: 'You can never knock down those little yellow things with that short pole; you must get a longer one; tie two bamboo poles together! 'What are you two youngsters trying to do?' inquired the father at last. 'Why we are trying to kock down the stars,' explained the older son. 'Go on, you stupid fellows,' shouted the old man, 'you will never knock those down, even if had the longest pole on earth. Don't you know those are the holes through which the rain falls?'

For very short stories the next is a good example: 'A *samurai* was once walking along the street when he saw a sign to the following effect: Fencing and sword practice of all schools taught here! On going in to inquire, he was told that none of the household knew anything of fencing. Thereupon the officer demanded why they put out the sign. 'O,' replied one of them, 'that is only to frighten away robbers.'

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THE HERO OF THE PLUM BLOSSOM

By "B"

IN the bleak month of February, when winter as yet has scarcely broken, the beautiful plum blossom of Japan braves the frost and snow to show the spirit of beauty and heroism. It is then that the people of Japan celebrate the anniversary of Tenjin, the hero of the plum flower.

In the days of his earthly career Tenjin was the great Sugawara Michizane, a celebrated statesman, loyalist, poet and political martyr, whose renown has come down untarnished to the present day. The unfortunate vicissitudes of his life and his noble bearing amid all misfortune have impressed themselves on the mind of the nation till the hero has become a demi-god entitled to the reverence of all who wish help in adversity. It is for this reason that the plum blossom has ever been associated with his memory. In Japan, just as the cherry blossom is symbolic of the nation's prolific generations appearing and reappearing with unceasing regularity through untold ages, so the plum is typical of the heroes that go down to death; for it faces every wind of difficulty, appears fair and beautiful amidst desolation, and is thus offered by the people on the altar of every ancestral shrine. During his life Sugawara Michizane was a patron of the plum flower, wrote delicate verses in its praise, and when he died shrines were erected to his memory; and at each shrine plum trees were planted. The most attractive exhibitions of the blossom in every town and city can usually be seen in the precincts of the Tenjin shrine, one of the most noted of which is the Kameido Tenjin near Tokyo, and the even larger one at Hongo.

Born on the 25th of June, 840, Sugawara Michizane lived sixty of the most thrilling years that can possibly fall to the lot of man. He came of a noble family, noted for erudition, poetry, and valor, but he died in exile, the victim of jealousy and infamous intrigue. His career is taken as a warning against the danger of injustice, even to a character of unquestioned worth and achievement. It is a warning none too often needed in Japan, as may be seen from the attitude of some toward Prince Katsura, who has done so much for the promotion of his country's greatness, and who was yet suborned and suspected by many who should have know better than to be so ungrateful. In some ways the character of Tenjin was not unlike that of Katsura.

When young, Sugawara Michizane displayed marvellous gifts of poetry, and his favorite subject was the plum blossom. It was supposed then that a man of literary gifts could not well excel in arms, but in the archery contests he made an astonishing display of skill before a distinguished gathering, and his critics were all put to shame. As he approached manhood he was accorded a position in the Imperial Court, and subsequently became a favourite of the Emperor Daigo. This was one of the

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SUGAWARA
MICHIZANE

KAMEIDO SHRINE, TOKYO

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KITANO GATE

KITANO SHRINE, KYOTO

MAIN AVENUE TO KITANO SHRINE

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most astute and beloved monarchs that ever graced the Throne of Japan, and the Imperial Court was among the most glorious of the nation's history. Michizane was loved and admired by the Emperor ; and the fact that it was under the jurisdiction of so noble a ruler that the great courtier was banished, shows how careful a monarch has to be of his advisers.

In time Michizane came to be one of the greatest men of the state, a veritable power behind the Throne. But at that time there appeared on the political horizon the great Fujiwara family, destined to wield such a long and far-reaching influence on Japanese history. This family attained such an ascendancy that the prerogative of the ruler was in danger ; its usurpations of Imperial authority were astounding, and the Imperial consorts came to be always chosen from the Fujiwara. The head of the Fujiwara family was by right of precedent ever selected as regent in case the ruler had not passed his minority. But as the reigning Emperor had in him the Fujiwara blood the power of the family remained unquestioned. The Emperor Uda, father of the Emperor Daigo, happened not to have in him the blood of the illustrious family, and he was detrmined to check its power. To this end he promoted Michizane as an exponent of the Imperial prerogative against all Fujiwara influence. Consequently the family was naturally jealous of him and sought to bring about his downfall.

In his 36th year Michizane was accorded the title of Grand Master of Literature, and thenceforth filled various important offices of state. After the Emperor Uda retired, the boy ruler, Daigo, came to the Throne, and as he was only 15 years old, the Fujiwara regent had things all his own way. The young Emperor having implicit faith in the counsellor of his illustrious father, was not satisfied to lose the presence of Michizane, however, and had him appointed as associate regent with the Fujiwara, so that the regency was now vested in two persons. When the question arose as to who should take the precedence, the Fujiwara representative, though only 27 years old, was set above Michizane, the veteran statesman now aged fifty. Yet all the graver duties of state fell on the shoulders of the latter, while the senior regent gave himself up to amusement and the flattery of the young Emperor. Michizane had a wise and wholesome influence over the youthful reign, and the Emperor was grateful for all that the great statesman had done to promote the prosperity of the nation. To show his appreciation the Emperor now selected a consort for his younger brother from among the daughters of Michizane. This was the highest honor the Court could confer, and the name of Michizane now became universally known as one of the greatest in the Empire. For some time it was known that the Emperor was not satisfied with the system of a double regency ; it had not worked very well. On day the young Emperor made a visit to the palace of the retired Emperor, his father, and had a talk about the matter. There and then they concluded that the custom of having two regents was detrimental to the smooth working of the government and decided to have but one regent. The question then was which of the two was to be retained. In character, experience and illustrious achievement Michizane was incomparably preferable to his rival, but in power of princely prestige and ancient lineage the Fujiwara had the advantage. But the young Emperor had the courage of his convictions, and he braved the displeasure of the powerful family to retain the services of his wise

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and experienced adviser, Sugawara Michizane. This the rival never forgave. The latter retired to his mansion, and prepared to drive Michizane from Imperial favour.

It happened on the first of January that there was an eclipse of the sun; and the superstitious populace imagined it forboded evil to the Throne. The Fujiwara took advantage of this to influence the people until they implored the Court to remove Michizane. It was the will of Heaven and it could not be helped. The Emperor was doubtful until Tokihira, the deposed regent, persuaded him that there was proof of an attempt on the part of Michizane to depose the Emperor in favour of the brother who had married Michizane's daughter. The young sovereign was only seventeen years old at the time, and he had no way of disproving the evidence produced. So Michizane was relieved of office and appointed governor of Dazaifu, a district in *Tsukushi*, now the island of Kyushu. This was practically tantamount to banishment. But Michizane loyally bowed to the Imperial behest and accepted the appointment without complaint.

The scenes associated with the great man's departure from his beloved old city of Kyoto have become historic, and are now a part of the nation's history. His grief was great, and he eloquently expressed it in poetry and action. The touching verses he indited on the misery of his overwhelming fate are still treasured in the literary archives of the nation. His wife and daughters he left in the capital rather than take them beyond the bounds of divilization, and his sons scattered to various places. In one of his verses he pictures in vivid lines the utter desolation of his heart: "My mouth cannot utter the blood that boils in my eyes! Guide me O, ye gods of heaven above and earth beneath!" But the poem that is best known, and which every school boy has upon his lips, is that about the plum blossom. Michizane is about to take leave of his beloved home. He stands in agony of mind before its spacious portals, and amid his kinsmen and friends that have come to bid him a long farewell, he asks for a sheet of paper and pens his sentiments of goodbye:

Kochi fukaba
Nioi okoseyo
Ume no hana
Aruji nashitote
Haru na wasureso!

Never fail, O fair plum blossom,
To exhale thy sweet perfume
When the spring winds call
And blow to the eastward,
Thy master no longer near!

Having finished the writing, he tied the paper on which it was penned, to a branch of his favourite plum tree, and set out for the land of exile. On his way he was visited by various persons of distinction, among them a former official, then fallen into misfortune like himself; and to him he wrote the following poem:

Fear not, O friend,
At Time's vicissitudes!
Glory and downfall
Are as the Spring and Autumn!

During the years of exile he lived in Hope that suspicion would melt and injustice relent, but he hoped in vain; for after three years he fell ill of an unknown disease and passed away at the age of 59, Fedruary 25th, 903. After his death the spirit of vengeance abated among his enemies; and the Emperor learned of the injustice. Sickness attacked various members of the Fujiwara family, and even an Imperial prince died without any apparent cause. These visitations were ascribed by the people to the spirit of the exiled statesman taking revenge for the injustice inflicted upon him during life and it was held that affliction would not cease until the spirit of the insulted dead should be propitiated. Consequently the Court conferred high posthumous rank on Michizane, and all over the Empire temples and shrines commenced to be erected to his memory, where prayers were offered for the repose of his offended soul. In almost everytown of any size in Japan there is to be found a shrine dedicated to the hero who is cannonized among the saints of Nippon as *Tenjin Sama*, and there also is invariably found his family crest, the plum blossom which he loved.

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JAPANESE NATIONALITY

By DR. C. EGI

THE subject of nationality is becoming one of increasing interest and importance. At a time when nationality is being spoken of as something that may be abandoned at will, and not a thing that is a part of self and inseparable from race and country, one may well essay an expression of opinion as its meaning in the Japanese sense.

In his great speech as a representative of the King of England before the American Bar Association at Montreal recently, Lord Haldane, Great Britain's Lord High Chancellor, in treating the subject: "Higher Nationality: a Study in Law and Ethics," gave a very lucid statement of what is meant by nationality in Great Britain and America. According to the sentiments expressed by the great Englishman Anglo-Saxon nationality, of which the ethical and legal codes of Britain and America are but an outward expression, is a natural evolution and inheritance of the race, and therefore no artificial creation to be modified or tampered with at will. Thus nationality is bassed on a real and vital entity rather than upon anything arbitrary or formal. All judicial and kindred institutions are but outward expressions of the mind that controls the body of the nation, but not the body itself. In this vital distinction so aptly voiced by Lord Haldane there is an important lesson for Japan. It shows us that as regards national ideals, the Anglo-Saxon people and those of Yamato are not so very far apart. It and those is a lesson we in Japan especially need to learn at a time when many thoughtless persons among us are talking of Japanese nationality as if it were a mere matter of form, a convention artificially created, rather than an essential feature of the Japanese race, an outward expression of the soul of Japan. Too many of our would-be moderns are apt to forget that Japan is more than a mass of individuals occupying certain territory; they fail to recognize the vital entity in which Japanese nationality inheres.

This mistake on our part, frought, as it is, with danger to ther empire, some of our new politicians have been led into under the auspices of German influence. In the past German ideas have played too important a part in Japan's educational system. Most of our officials are trained after German models; and a good many of them have got the notion that German ideas of monarchy and government are more in accord with those of Japan than Anglo-Saxon ideas are. No mistake could be greater than this; for German ideals are in fact subversive of the essentials of Japanese nationality. I myself was at one time led into this mistake and adhered to the German school of politicians. For a time I veritably worshipped at the feet of Germany. But my instincts as a Japanese jealous of his nationality made me suspicious as to the wholesomeness of German ideals for a subject of Japan. I was deceived by the outward form of government in Germany. The monarchy and mode of national administration seemed to have so much in common with those of my own country; and I was influenced to believed that the King of Great Britain was no more than a

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mere figurehead, a nominal ruler without any real executive power. But by earnest attention to the subject I discovered my mistake; and I am persuaded that all those who incline to German ideals of government and nationality for Japan, are equally mistaken and leading their followers in a direction dangerous to our national interests. As a matter of fact the position of the sovereign in Great Britain is not so much unlike that of our own sovereign: he is to some extent in the position of a divine power, to whom obedience is due by virtue of character as much as authority. I am persuaded that it is far better for Japan to follow British models of government than to imitate German insitutions. The German Empire is a conglomeration of states based on law; it is not a vital entity held together by one spirit of immemorial growth: its binding force is no stronger than the letter of the law. Thus German nationality is for the most part an artificial creation of modern growth and uncertain future. From this Japan is essentially different. Her nationality is of agelong evolution, and her laws are but the outward expression of this old and ever developing life. Germany is comprised of various races: the Yamato race is one. The one bond that holds the heterogenous mass of the German Empire together at present is the magic personality of he Kaiser. Law can never keep a people united. For that essential of nationality there must be a common spirit, a soul of sufficient development. Lacking this and possessing only the binding force of law, a great personality may succeed in securing unity for the time being; but after that personality passes away, danger comes. Unless Germany can maintain a succession of men equal to her present sovereign she is likely to dissolve again into her former elements. It was so after the death of Charlamagne; it might easily again be so in a nation whose main bond is force and law. To such an emergency no nation can afford to be exposed. Least of all can Japan wisely leave herself open to so great a danger.

The German Empire is an artificial creation founded on law and Imperious will. Japan is a growth of agelong time, a natural evolution on its own soil with the the Imperial House as the source and fountain head. The nationality of Japan is not based on law, nor *force majeure* but upon loyalty to an unbroken Line older than the nation, because from Heaven: it is laid not on will or force, but on the bedrock of filial piety and wholehearted devotion of subject to sovereign and sovereign to subject. In Germany law, politics, government, are but so many conventional forms maintained by force. In such a country bureaucracy is essential. Japan would never have been overridden by bureaucreacy as she has, but for her servile and senseless imitation of German models. Those who make government depend upon force and bureaucracy do not understand Japanese history. They are cutting at the very roots of our nationality. From time immemorial the Japanese nation has been a coöperative body, a vital entity with head and members. An incarnate example of this ideal was Meiji Tenno. In the eyes of his late Majesty there was no bureaucracy. In so far as it existed and intruded upon the scene it was by dint of evil within the material with which the great Emperor had to deal; but it had to skulk behind

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the Imperial back. The Emperor Meiji never ruled by *force majeure*, and never consciously permitted even the bureaucracy to do it. His Majesty depended on the loyalty and devotion of his subjects; and he was never disappointed. The laws were to him but an expression of the nation's life and mind; and the people were taught to obey them as the laws of their national being. Thus the country developed and grew in health and prosperity from year to year, With the growth of German ideas arose certain dangerous elements out of touch with the nation's life. These have to be suppressed as inimical to the body politic; but they never would have appeared had Japan modeled herself more after Anglo-Saxon ideals. British nationality, not German, is the true counterpart of Japanese nationality. Though Japan has a written constitution, like Britain, her life is represented by the unwritten, because too sacred for human formulation and expresssion. Our national instincts, so long as uncorrupted, are higher than anything we can say. Our aims and desires are nobler than any expression of them.

Foreigners naturally ask how it is that if Japanese national ideals are so well tried and lofty, there should be so much trouble over making constitutional government effective, thus forming an unfavorable contrast with Great Britain and America? I suppose it is in a large measure due to mistaken officialdom laboring under European influence, as I have already indicated. Japan has an incomparable ideal of nationality, and an incomparable Emperor, but she has few if any statesmen with the ideals of the late Sovereign. If Japan had a few more men able to understand fully the ideals of Meiji Tenno she would have an administration unsurpassed by any nation on earth. Japanese nationality expresses the highest and most perfect ideal of self-government. Like the old Jewish form of government it is a sort of Theocracy in which the people are taught to do what they ought and not what they please, and to obey because it is right rather than because they must. Even now, under unfavorable circumstances, the vast majority of them do so. Most of them have higher ideals of nationality than their officials; for they have loved, followed and imitated the late Emperor to a far greater degree than some of those who assume to be administrators of law, whose advice is: "Do what we say and not what we do!" It was as a protest against this failure on the part of officers and officials to follow in the steps of the Great Emperor, that General Nogi cut short his life. He would rather die than suffer the national dishonour of being reckoned among them. Happily all are not thus negligent and selfish as to forget the rock whence they are hewn and the mother that gave them birth. Japan has men of the pure national type that are bound to come to the top as soon as we pass out of the glamour of German imperialism, and model our government and our educational system after Anglo-Saxon ideals.

And because of the pernicious alien influence under which so many of our officials have been labouring, constitutional government with us has not been the success that was anticipated. Constitutionalism from a German point of view is altogether inconsistent with constitutionalism from a Japanese point of view. Our view is more in line with the

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unwritten ideal of Britain. But our bureaucratic officials imposed the consitution as an extraneous appendage from without, which was supposed to absorb the whole nation inio it and mold the nation after its own form and spirit. In other words the nation was to be for the constitution instead of the constitution for the nation. Thus the constitution was allowed to override the sacred principle of self-government, which is the essential principle of Japanese civilization. The new régime proposed to govern Japan by law, rather than by loyalty and devotion, as had been the time-honoured rule. But a nation cannot be thus peremptorily turned into so many automatons. Had it not been for the sacred presence and omnipotent influence of the Emperor Meiji the result of this unnatural imposition would have been fatal to the progress of Japan. But out of love to the great Emperor the people overlooked the absurdity of an attempt to force them into the rigid mold constructed by the selfinstalled bureaucracy, and served the state by instinctive loyalty rather than by aid of mechanical contrivance of state. Thus, though the constitution was good, as expressing the national ideal, it was perverted into an instrument of bureaucracy, not wilfully or of malice aforethought, but because most of the officials responsible for its administration knew no other form of government than what they had gained from a study of German law and politics. Recent movements in Japan indicate, however, that our leaders are waking up to the mistake of ignoring British ideals; and there is no doubt that as time goes on constitutional government will be as a real in Japan as it now is in Great Britain and America.

A further proof that our ideals of nationality have been unfavourably affected by our labouring too long under the unwholesome influence of German ideals, is the fact that we still lack the jury system and our judiciary, like the European, is apt to be arbitrary from an Anglo-Saxon point of view. In the same way our national representatives in parliament assembled have little voice in the government of the country. Law is looked upon more as representing the imperious will of a few than as the expression of the nation's life and will as a whole, To these evils also our people are fast waking up, an awakening that has recently been making itself felt in riots and other forms of popular demonstration. The misapplication, or no application, of the constitution is responsible for this untoward disaffection. Until the constitution is regarded by officialdom as the expression of the nation's soul and will through the Emperor as head of all, it will not be properly understood and enforced. A people with such splendid ideals of nationality as the Japanese, and with so glorious, a heritage to live for, should see to it that their national constitution, which is the Imperial will, is respected and carried out, according to the purpose of the great Ruler to vouchsafed it to them as his greatest and most lasting bequest.

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THE WOMAN QUESTION AGAIN

By GENDO MIWADA

IT is generally understood that the stages of individual life, such as childhood, adulthood and old age, repeat themselves in races and nations. These stages of evolution naturally imply imperfection, a feature as clearly evident in Japanese history as in that of any other country. We thought when Meiji Tenno granted Constitutional government and established the nation on a modern basis that everything was then perfect and the whole people happy and prosperous, but now we see that the Taisho Era has before it equally important and necessary reforms; so that perfection always seems in the future. The same may be said in reference to the woman question. The female world of Japan is full of intricate problems, but they are not pressing very much as yet, since most our women are scarcely awake to their importance and necessity. There are no great leaders among Japanese women, such as the women of western countries have. This is seen very clearly in the matter of the social evil, where reform has been slow largely because our women seem so disinterested. Indeed a great many Japanese women know nothing about it, and probably would be ashamed to pry much into such questions. Consequently it is left wholly to the mercy of men, and many unfortunate women are thus in slavery contrary to the actual laws of the land. Fortunately there are some signs of an awakening, however; and as the fall of a leaf may signify the approach of autumn, so certain new tendencies among Japanese women indicate that in the near future our women will be more alive to the great moral and social problems that so deeply concern the future of society.

The all-absorbing question in Japan at present is how far the interests of women are going to run counter to those of men in Japanese society. For ages the Japanese woman has been placed at an immense disadvantage in competition with man. The time is now at hand when she is no longer content to be his slave. Her humiliations she is determined to push into the past and keep them there, and claim equal respect and happiness with man. The women of ancient Japan were in fact more free than those of the feudal age, which brought in a régime tending to the suppression of womanhood and the establishment of man as the lord of creation. The first indication of revolt from this untenable position came with the introduction into Japan of such books as those of John Stuart Mill; and these ideas of freedom and individual rights have taken root and produced a flourishing crop of ideas, very few of which have as yet been utilized. Certain dramatists, too, like Ibsen and Shaw, have had an immense influence on social ideas in Japan. The cry now is that women are no longer to be as pet birds in a cage for the amusement of man, or as dolls to be played with by him, and

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that she must be regarded as a human being even before being regarded as a woman. These sentiments are being freely circulated in newspapers and magazines, but as yet have produced very little fruit.

One reason why the Japanese woman has been so docile and indifferent to oppression is that from the first history shows her a subservient and humble helpmate, enaged in all the more domestic occupations, even to the extent of supplying the family chest. Even our female ancestors, such as the goddess Amaterasu Omikami, was accomplished in all the domestic arts, and fully equal to the male side of the House in all that becomes an intelligent human being. We have had our great military ladies, too, like the Empress Jingo, and poetesses of no mean ability, such as Murasaki Shikibu, long before such genius showed itself among the women of the west. Such respect was that in which woman was held during the early history of Japan that there was no occasion for the rise of any woman question. Moreover, the Japanese woman has always had more opportunity to marry and settle down than the woman of the west, and has, therefore, been on the whole more contented with her lot. It is an undue number of spinsters that gives rise to woman problems. When a large proportion of the female population begins to live independently of men, and thus to acquire unusual influence in society, they naturally demand eqality with men in every way, and there will inevitably be trouble unless the men are prepared to comply with the demand. While we have the women of Great Britain, or a large proportion of them, demanding suffrage, it is probable that the women of Japan would not take it even were it offered them, simply because they are in no way conscious of the need of it. The main ambition of the Japanese woman is to be a worthy daughter in her parents' home until called to accept the duties of wifehood, and then her chief ambition is to regarded as a model mistress and a faithful wife, respected by the old folk of the community. So long as this spirit prevails among the best classes of Japanese society, it is improbable that any woman question will arise.

On the other hand the fact cannot be ignored that among the lower classes of Japanese society there is appearing a large number of women who choose factory life or business occupation in place of domestic resposibility; and as time goes on this tendency will doubtless create a new class in the female society of the country. This class exists in the west in large numbers, but it is usually in combination with the higher-class spinsters that it becomes a menace to social peace. In Japan as we have seen, there are no high-class spinsters. Consequently the female industrial class will for some time at least remain without agressive leadership, and therefore will be unlikely to create a serious problem for the near future. The average Japanese woman is still more proud to be the maker of her husband's clothes and the preparer of his food than to be a factory worker or a shop assistant. But there are forces, such as the division of labour, which are tending to break up the old customs. The husband now likes to have his clothes made by a first-class tailor, for he is beginning to wear western dress, which his wife cannot make. And he is com-

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mencing to like western food, which his better half cannot cook. Thus the Japanese woman of to-day is being deprived of many occupations that formerly it was her ambition to be accomplished in.

It is but natural under the circumstances that many of the girls should look for other occupations; and the profession of teaching attracts a considerable number, as taking care of children is one of the virtues a Japanese woman prides herself in. As the profession is now getting to be overstocked the girls of the working class are turning to office work and such like, and the cotton and other factories employ thousands. As yet the only place where women workers come seriously into clash with male labor is in the government offices, post offices and such places, where they have in many instrances already supplanted male labor in the minor occupations. The idea of becoming governesses of education and refinement does not appear to have been taken up seriously by Japanese girls as yet, but no doubt there is something to be done in this direction.

One of the worst things that can happen in Japanese society is to introduce woman problems merely for the sake of imitating Europe, and not because there is any real necessity for them. Artificial problems raised for the sake of being in the fashion must inevitably do more harm than good. We have enough difficulties without borrowing them. Consequently the few Japanese women that are taking an interest in the woman question, as represented in foreign countries, are engaged for the most part in a superficial discussion of theories that have little practical application to conditions in Japan, and therefore a good deal of the talk is vain and beside the mark. There is considerabte reference to the "new" woman, but just who she is few appear to know. It is to be regretted that the question should be thus likely to fail into the hands of persons ignorant alike of experience, prudence, and the real conditions obtaining in foreign countries. They simply want to imitate foreigners without knowing at all what reasons the latter have for adopting the course pursed. The literature on this subject published in Japan is inane to a degree. None of our intelligent women would think of reading it. Until the movement, so far as it extists, gets into more efficient hands, it can make no real headway. The present, however, must be regarded as a time of preparation, so as to be ready for the woman question when it really arrives: that is, when the occasion for it comes, as no doubt it will, when Japanese society becomes more modelled on western lies, with the advance of modern industrialism and the higher cost of living. Our women should thus make a close and intelligent study of the whole question, so as to know its significance and how far it applies to Japan, and in this way be ready to deal with it when it becomes a practical issue in this country.

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A TEMPEST IN A TEAPOT

By K. C.

WHEN the British squadron, under the command of Admiral Kuper, steamed into the Bay of Kagoshima with the purpose of demanding satisfaction for the murder of Richardson at Namamugi on the Tokaido, the town was precipitately thrown into a state of commotion and excited alarm. On receipt of a document from the British authorities, the Lord of Satsuma at once convened an extraordinary meeting of his advisers and principal vassals in order to see what should be done to cope with the emergency, and if possible to avert the portending storm. However, the warlike southern clansmen unhesitatingly decided to appeal to the arbitrament of arms, and every one was astir, with assigned duties—some transporting rifles and provisions from place to place; others erecting fortifications along the shore &c.; in short, active preparations, both defensive and offensive, pervaded the whole town, with a view to measuring swords with the foemen worthy the Eastern Spartans. As a preliminary to the commencement of hostilities, a resolution highly characteristic of the Japanese in general and of the Satsuma *samurai* in particular, was unanimously adopted, to the effect that a number of young volunteers should first of all pay apparently a friendly visit to the "black ships" disguised as vendors of fruits and cakes, together with other articles that might attract the fancy of foreigners, but in reality with the intention of killing all that should come within the reach of their swords. Among the agreements entered into as they departed on their deadly mission there is one which sounds nather Quixotic; namely, that they should all be scrupulously careful not to injure the ships in any way; for, after victory they would, with these very weapons, sweep away other "red haired barbarians" from the land of the myriad gods! Romantic and heroic as the enterprise was unfortunately it was doomed to be a farce. Be the result of the expetition what it might, the point I wish to bring out here is the remarkable naïveté of our compatriots in those good old times. True, Satsuma had then three small steamers, but the majority of the clansmen there as elsewhere had only a faint idea of the solid construction of foreign floating bulwarks on the sea.

Pondering over this and other episodes of those turbulent and soul-stirring times —the Bombardment of Shimonoseki, the frequent attacks on the Legations and individual foreigners on the highways, and murders and assassinations perpetrated here and there—often have I to heave a sigh, long and deep, for the happy and well-nigh miraculous hair-breadth escapes of our country from the miserable fate of India.

Indeed extremely fortunate it is for Japan that her Nogis, Togos, and hundreds, nay thousands, of other noble and gifted sons whose ideas were not then very far advanced beyond those of the one who had proposed with childish innocence, not to inflict damage on his intended prizes, have turned out to be the admirers of "things occidental" and thoroughly imbued with the need of broad and enlightened notions, having

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steered the ship of state safe and sound, and raised up an empire in the Far East whose prowess on land and sea turned, for the first time in the history of the world, the tide of victory against the all-conquering West. Agnostic as I am, I cannot refrain from offering heartfelt thanks to Heaven for this kind protection of our Island Empire.

Recently a lucky accident placed a curious document in my hands, describing the conferences at Susaki between Sir Harry Parkes, the British Minister, on the one hand, and the late Count Goto, the delegate of the Daimyo of Tosa, on the other, concerning the murder of blue-jackets at Nagasaki in 1867. The murderer or murderers were erroneously suspected to be Tosans belonging to the *Kaiyen tai.*

Notwithstanding that the Susaki episode occurred some years after the Bombardment of Kagoshima, our ideas in regard to conditions prevailing outside of Japan were still as nebulous as ever. Listen, for instance, to the suggestion of a tactician-statesman of Tosa. He proposed to his master a plan for tiding over the situation by mounting a number of huge *hando* (jars) along the shore of Susaki. The harmless earthen-ware, the proposer argued, would look, if viewed from a distance, like so many terrible cannons which, ere they should begin to thunder, would strike terror into the hearts of the unwelcome visitors and scare them away without their firing a single shot!

On the evening of July, 1867, a man was seen returning from a restaurant situated at Maruyama in Nagasaki, highly jubilant with intoxication, when he happened to come across two blue-jackets lying dead drunk on the street. The god of joy that was in the man suddenly turning into an evil spirit, prompted him to try his keen-edged blades on the unfortunate fellows, killing them outright. Complaints were lodged in due course, by the British authorities with the governor of Nagasaki—an official under the Shogunate—who did his best to find out thecul prit. A mere coincidence, it was, that on the morrow of the day on which the dastardly deed was committed, a sailing ship owned by the *Kaiyen tai*—a private organization got up partly with commercial and mainly with political objects under the management of Ryoma Sakamoto, a Tosa man, in conjunction with a number of his compatriots,—and also on the evening of the same day, a steamer belonging to the local government of Tosa, left the harbour of Nagasaki. Naturally therefore, suspicions of the *Bakufu* officials at Nagasaki fell on the heads of the Tosa men. Slender as was the circumstantial evidence, the links in the chain were considerably strengthened by the discovery of a lantern left by the assassin on the spot where the deed took place. That lantern was red both at the top and bottom, with a white space intervening. Now, the badge on the flag of the *Kaiyen tai* was precisely the same. Moreover, a similar design marked the feudatory pennon of Tosa, with this difference that, instead of red the upper and lower parts were black. We used to call the badge "middle white." Hence, the three, the pennon, the flag, and the lantern—were all mixed up and the suspicions of the Governor of Nagasaki as to the Tosa men were not devoid of reason.

After about a month, a Tosa representative, staying at Kyoto, was

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summoned by the *Bakufu* authorities there and ordered to take immediate steps to appease the anger of the then British Minister, Sir Harry Parkes. In compliance with the order, a few Tosa officers repaired to Osaka when they learned that the conferenced was to take place not at Osaka but at Tosa; and further that they, to their great surprise and indignation, were to be conveyed there by a British man-of-war. Hearing that Saigo the elder, the most powerful man of the time from Satsuma, was somewhere in Hyogo, Sasaki (the late Marquis and one of the officers above mentioned) hastened to call on Saigo; and telling him the particulars, requested of him the loan of a steamer in the possession of Satsuma to take him and his fellow-officers to their lord's domain. Saigo readily consented, and at the same time warned Sasaki to be fully on his guard—cautious and circumspect—in his negotiations; for, he had, the former said, some experience with the diplomatic method of the British, who had preferred exhorbitant claims at the time prior and succeeding the Bombardment of Kagoshima.

At Hyogo, Sasaki found three ships—one of Satsuma, another of the *Bakufu*, and the third of England. Sasaki of course embarked on board of the Satsuma steamer and when it was about to weigh anchor, a man was observed hurrying towards it in a boat, eagerly making signs to wait for him. Soon the Tosa officers were glad to greet Sakamoto, the commander of the *Kaiyen tai*, who, of all the men miserably ignorant about conditions abroad, knew what he was about and volunteered his services in behalf of his native place. In the meantime, the three steamers left Hyogo one after the other. Arrived at Susaki, the Tosa officers went to Kochi and reported the affair to Yō lō, the *daimyo* of Tosa, who simply observed—"Troublous have the times come to be within and without." On the 4th of August, the *Kaiten maru*, of the *Bakufu* anchored at Susaki, and the British ship, with Sir H. Parkes and his subordinates, on the 8th. It was exactly a year previous that a British steamer appeared off Urado, and despatching a steam-launch right up to the entrance off the town of Kochi, took a sketch of the castle. Even then great were the indignation and alarm of the provincials; and so the sudden opposition of the three "black ships"—all of which the clansmen mistook for those of the British—was the cause of ferment and dire fright. Itagaki, now Count and then Commander-in-chief of all the Tosa forces, ordered a part of his soldiers to march in two different directions under the pretext of conducting manoeuvres. Simultaneously many civil feoudatory functionaries from Kochi re-enforced the Tosa officers already at Susaki. These and the soldiers altogether amounted to more than two hundred, and the tiny town jostled with human beings, a scene never before witnessed in that remote corner of Tosa. The military chiefs mutually agreed to shoot any foreigners indiscriminately who should land. Goto, undoubtedly the master-spirit of the situation, felt extremely anxious about the untimely appearance of the braves, and took measures lest some occurence should add another source of trouble to the one he had already to deal with. Fortunately none of the foreigners landed. But Goto's wits were sorely

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tried by some eighteen chiefs, (Yamaji among the number who was called by foreign newspaper correspondents the "one-eyed dragon" at the time of the Chino-Japanese war, and by us "the bravest of the brave), full of youthful-zeal and spirit. On their arrival at Susaki, they hastened to knock at the door where Goto had lodged in company with his colleagues, Sasaki and others. The former happened to be away, and Sasaki had to meet the young bloods whose somewhat boisterous manners and violent words overawed not a little one of the mildest and kindest of men. Sasaki tried to do his best in order to relieve the nervous tension of his friends by arguments and entreaties, but in vain. They rudely left Sasaki, to his intense anxiety, telling him they would call again early the next morning when they should expect to meet Goto. At dawn on the morrow, Goto's dream was abruptly disturbed by the hotel-keeper's announcement that the young roughs were already down stairs. Usual salutations over, Goto, who, by the way, had been apprized of the circumstances of the previous day, was clamorously asked to grant them the privilege of being present at the conference that was soon to take place. An unenviable dilemma at once confronted Goto; for, at the time, the atmosphere of Tosa was strongly surcharged with the electrifying cry: "expel the strangers." The request of the eighteen two-sworded stalwarts was by no means to be satisfied, while to refuse it flatly might lead to more than an unpleasant outcome. But the resourceful and daring Goto was fully equal to the occasion. As soon as they concluded what they had to say, Goto clapped his hands for joy and said:—"We two (meaning himself and Sasaki) are extremely happy to avail ourselves of your kind offer of service. Unless we should be backed by your powerful presence, the foreigners might propose unreasonable demands, or be insulting to us. Should you find them so, just chop a couple of heads off and cool those of others. However, the day and hour for our meeting are not yet settled. Wait quietly till then—I will not fail to let you know the time for you to come and strike." Elated with greater success than they had expected they withdrew and waited. No call on that day; next day still no message from Goto. Their patience thoroughly exhausted, at last they repaired again to the diplomat's hotel, where they were calmly told that, immediately after they had gone, Goto and others were invited to the British ship and there in a few minutes every difficulty was settled entirely to our mutual satisfaction. After all," Goto continued, this is a trifling affair to be managed before one's breakfast; you may ease your mind now and return to Kochi at your earliest convenience." "Utterly non-plussed," Yamaji said long afterwards to a friend of mine from whom I heard the anecdote, "We turned our heavy steps towards Kochi, some of us with loud murmurings, the majority in sullen silence and with downcast eyes."

Having in this off-hand manner disposed of what to ordinary minds would not have been a light matter, Goto called on Sir Harry Parkes in his ship, when, instead of extending a friendly welcome, the minister acted the part of a bully, giving vent to his

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seemingly boiling rage in a blustering manner and "roaring," as the native record says "like a lion and stamping violently." Goto looked on the ungentlemanly antics with amused smiles. After a while, turning to Satow, the secretary-interpreter, Goto said:—I thought that your Minister came here with the view of concluding negotiations; but if he acts in this way, there is no necessity at all for me to remain here any longer and I will say goodbye to him and yourself." Whereupon Satow whispered something to his chief who immediately assumed a conciliatory attitude and apologized for the method of diplomacy which his experience had taught him to be highly effective in dealing with the Chinese mandarins. After a friendly talk of some hours they parted with the agreement to re-open negotiations at Nagasaki. According to one version, Goto gave the Minister a written promise to pay a certain amount of indemnity, in case the perpetrators of the deed were proved to be Tosa men.

On the 9th the four Tosa committees, together with an officer of the *Bakufu*, were entertained at dinner by the Minister on the man-of-war, after which Sir Harry started for Tokyo, leaving Satow with instructions to go to Nagasaki and there to continue t e conference.

Practically here the business ended. However, to continue the story, Sasaki, as the sole representative of Tosa, sailed for Nagasaki in company with Satow and Sakamoto. At Nagasaki, Sakamoto posted up public notices here and there, promising a reward of 1,000 *ryo* in gold to the one who should inform who the offender was. This timely act of the sagacious Sakamoto had the effect of considerably allaying the suspicions entertained concerning the members of the *Kaiyen tai*. Soon the captain of the Yokobuye—the sailing ship of the *Kaiyen tai*—underwent careful examination by the *Bakufu* officials as to the circumstances attending the departure of his vessel, particular stress being laid on his movement without permission from the proper authorities, and also as to the doings and whereabouts of one Sasaki—a man belonging to the Yokobuye and entirely a different one from the Tosa official frequently mentioned above—who had surreptitiously gone to Kagoshima soon after the occurrence of the murder. On hearing this, Sakamoto lost no time to recall the said Sasaki back to Nagasaki. On the 2nd of September, the man returned and underwent cross examination by the *Bakufu* authorities. All questions being minutely explained on this as well as on subsequent occasions, Sasaki (the official), Sakamoto, and others were called to the court and there told that the suspicions of the British authorities were completely cleared away and the examination of the case, so far as the Tosa men were concerned, thereby concluded. This was the 10th of September.

However, the criminal was not found and the British legation urged the Meiji Government not to relax their efforts to discover the author of the murderous deed and settle the case once for all. At last, the murderer was proved to be, beyond a shadow of doubt, one Kaneko a Fukuoka *samurai* who had committed suicide a couple of days after the accomplishment of his object in order to avoid the troubles in which his clan might be involved. Thus the whole affair turned out to be veritably a Tempest in a Teapot.

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TOSA CASTLE

I

SUSAKI COAST, TOSA

I. SAKAMOTO RYUMA

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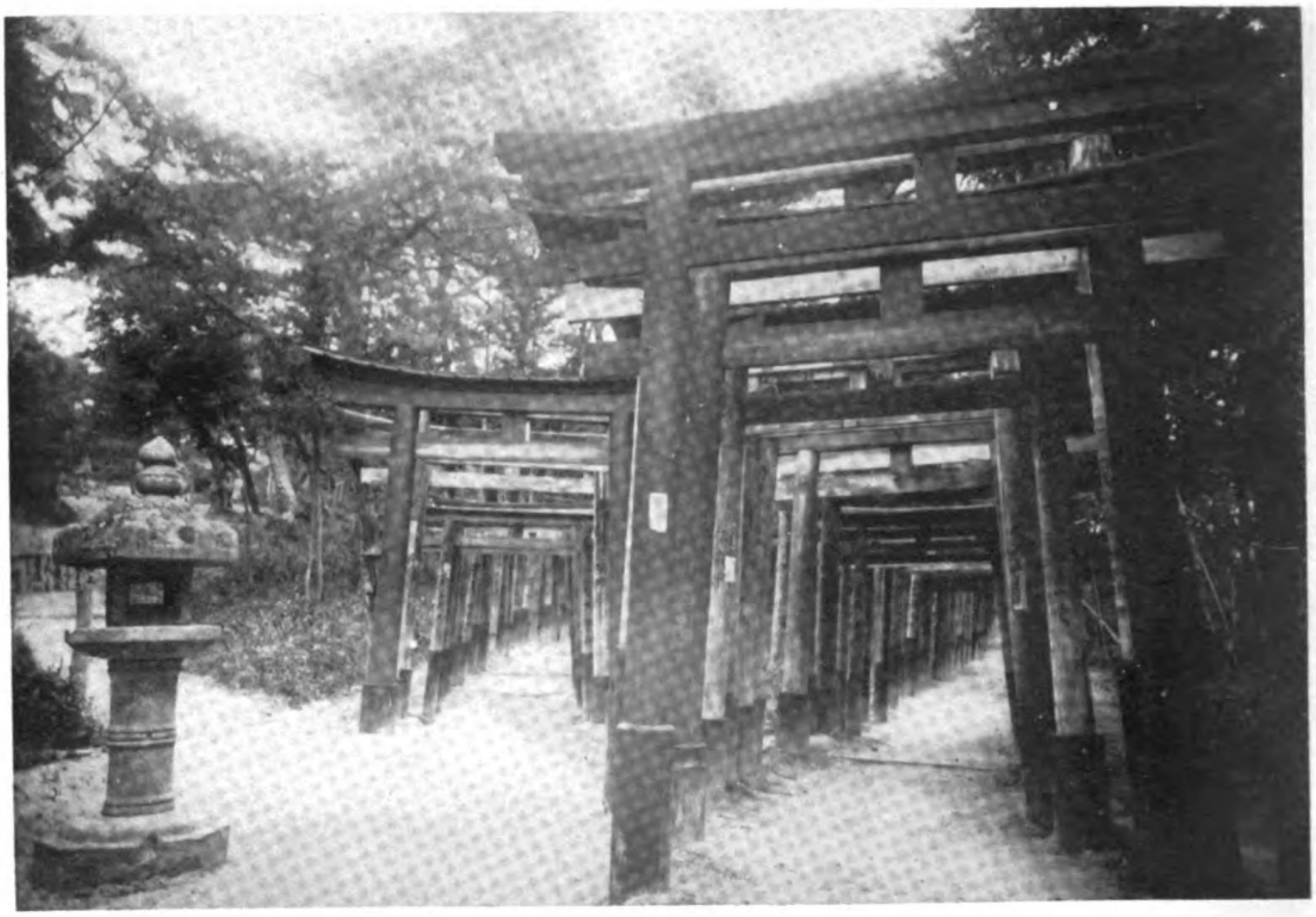

TORII: FUSHIMI INARI, KYOTO

FUSHIMI INARI SHRINE: FRONT

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FEBRUARY FESTIVALS

By F. YAMAZAKI

WE have now completed the year's round of festivals in these columns, the present month being the last. We have tried to show that in the observance of times and seasons and in their susceptibility to superstition the Japanese are as human as the people of any other country. A good many Japanese festivals had their origin in China or India, just as a good many western festivals had their origin in Greece or Rome, and these in turn from sources further East.

On the 2nd of February the Japanese celebrate the *Futsukakyu* festival. It pertains chiefly to people of the lower class, as may be inferred when we say that is the moxa festival. *Kyu*, or moxa, was introduced from China. It is a substance obtained from mugwort leaves, which are dried, and a white furry substance, which appears on the back of the dried leaves, is made into moxa. It is believed to have the effect of hardening the human shoulder against all evils, such as rheumatism, for example. Many of the simple country folk believe that application of the moxa will ward off all disease. The usual way is to make three applications: one on the back and one on each shoulder. Sometimes, however, it is applied to the loin; and labourers who depend much on the capacity of their lower limbs, apply it to the shins. It seems to be rubbed on and set fire to, leaving an indellible mark on the skin.

Hatsu-uma, the first horse day in the month, is another festival of February, so called because Japanese weeks in the year are given the names of animals, such as the "rat," the "ox," the "tiger," the "rabbit," the "dragon," the "snake," the "horse," and so on. The festival is really in honour of the god *Inari*, whose shrines may be seen in every part of the country, distinguished by their red *torii* and fox guardians. *Inari* is the guardian of the rice fields; he corresponds with the deity known as Ceres in ancient Roman mythology. The Chinese name for the god happened to contain the ideograph for fox, and so that animal is constantly figured as an attendand of *Inari*. The desire to honor the source whence comes the crops of the earth, must be regarded as human and right, and is recognized in the European custom of Harvest thanksgiving. Many of the people in Japan have an idea that as the fox is a missionary of *Inari* its image should be decorated, just as some people might honor a good watchdog. The chied shrine of *Inari* is in the province of Yamashiro; and on *hatsu-uma* day there is a great festival there, as in all the *Inari* shrines throughout the Empire. At the appointed time a Shinto priest appears before the altar of the shrine and recites a *norito* and offers saké; and after the religious service is over the people give themselves up to amusements of all kinds. There is a good deal of drum-beating and dancing the *kagura*. *Hatsu-uma* is decidedly a children's day; for they have the time of their lives. There is a good deal of feasting as well as play. Rice and red beans are cooked, as well as *aburage*, a bean curd, fried. It is not to be

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wondered at that *Inari* is a very popular deity, since he gives the crops and enables the younger generation to have much pleasure.

Next comes *Nehan-ye*, or the festival of the day of Buddha's death; this is on February 15th, the anniversary of that moment when he quitted the world aged 79. *Nehan* means the sacred place where neither birth nor death is known, and in some temples they show pictures of it to the faithful. The tradition is that Buddha died with his head north and face toward the west, right side under. This is represented in the picture; and all about are birds and beasts lamenting the death of Buddha. The rites observed on this day are quite simple. After reading scripture and offering incense the commemoration is over.

The 15th of February is also known as *Saigyo-ki*, or Saigyo day. The festival is in commemoration a famous *samurai* of that name, who lived in the time of the Emperor Toba. He was noted for his skill in archery and horsemanship; but being impressed by the sadness and misery of the world he left the common walk of life, forsook his wife and family and entered a monastic existence, a homeless wanderer over the face of the earth, Saigyo traveled all over Japan, and was one of the most distinguished Buddhist saints of the 12th century. His quiet hours he spent under the trees in meditation, after the manner of his great master before him. He had always been anxious to die under a plum tree in full bloom, and wrote a poem to that effect. The poem reads:—

Negawakuba
Hana no moto nite,
Ware shinan,
Sono kisaragi no
Mochizuki no koro.

Would that I might die under the plum flowers in February when it is just full moon!

Remarkable to relate, the holy man had his wish; and so, on the 15th of the second month when the plum trees were all opal and ivory, he passed away in the year 1198, at a rich and ripe old age. Henceforth the anniversary of his death became a sacred season when poets and saints assemble to contemplate all that a single soul can suffer and brave in order not to sin and fail of life's ideal. For that a man is mistaken in what he deems the best means of triumph, does not change the fact that he tried, as best he knew how, to overcome and to prevail. It is the motive, the purpose, that gives to life its ideal and its value. As a man thinketh in his heart, so is he. And Japan has many days commemorating as many great lives, who toiled and strove to extricate themselves from the coil of circumstance and to be free as men.

MOONLIGHT ON THE SNOW

Kie nokoru
Matsu no kokage no
Shirayuki ni
Sasu kage samishi
Ariake no tsuki!

At dawn, how cold the waiting moon doth shine
On remnants of the snow beneath the pine!

By Meiji Tenno

Trans. by Mrs. Douglas Adam.

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A MONSTER

(Yosé Story)

A favorite wrestler who had been off on a tour of the provinces, in time arrived home again, and one of his friends called to welcome him back. He was surprised not to see the host, but was glad to be received by the wife.

"I should have called to pay my respects to your husband before," he explained, "but pressure of business prevented me. Well, I have heard that your husband has distinguished himself more than ever on this tour, and that he comes back a champion. He has increased enormously in size, too, I am told."

"Yes, he has certainly become quite big," the woman assented.

"Indeed," said the guest; "I am glad to hear it."

"Well," continued the wife, "when he returned, his voice had become so much stronger and louder that when he spoke it made me deaf. Not only was my ear-drum cracked, but I noticed that the big bell at the Seishoji temple afterwards had a defective sound, and discovered that his voice had cracked the bell."

"You don't say so," exclaimed the the visitor. "What a tremendous voice it must be!"

"As for his increase in size, you will understand how big he now is when I tell you that on the way home he attempted to ride a horse, and his weight crushed the animal to the ground and killed it, the back being immediately broken."

"O, dear me; poor beast! How sad!" said the guest, sympathetically." I don't see how a man as big as that, could get into your house. It must have been awkward for him when he returned home and could not enter his own house."

"It was indeed," replied the woman. "But he easily got over the difficulty by climbing through the long window upstairs."

"My, what a size he must be!" continued the visitor, in feigned surprise.

"And at night," the woman went on, "we have great difficulty in getting quilts to cover him. Only by sewing two together could we make them long enough to go the whole length of his body and keep his toes from sticking out."

"Is that possible?" the guest ejaculated. "And where is this wonderful man of yours? May I have the honour of seeing him?"

"He is taking one of his afternoon naps just now; but if you wish to prove

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the truth of what I have said about his strength and size, please step into the room and you will see the *hibachi* dancing beside him on the floor."

"What do you mean?" inquired the guest looking more bewildered than ever.

"When he lay down," explained the woman," I thought he might like to smoke; so I placed a heavy brass *hibachi* near him, as it was the only one lighted. After he had gone to sleep I heard a strange noise in the room; and on going in to investigate, I found him snoring so awfully that the *hibachi* was beating a retreat on the floor like a kettle-drum."

"If you don't care to venture into the room, I'll wake him," the wife suggested.

"O, dear no," interrupted the guest. "By all means let him sleep. To arouse him might make the house dance too. I shall call upon him another time.

Please give him my best regards. Good afternoon."

As soon as the guest had gone out, the husband, who had been listening to the conversation all the while, called his wife and said to her:

"Was that Mr. Kishaku that called? I thought it was. I should have come out and thanked him for his call, but having heard your blowing about me, I didn't have the face to appear. You should not boast about your husband in that way. It would have been enough to say that I had a prosperous tour, and that I was taking a nap. The story you told him about my voice breaking the bell of Seishoji temple was absurd. So also was what you said about my breaking the horse's back. Your remarks about the quilts being too short and about the dancing *hibachi*, were equally out of place. You know very well I am not such an awful snorer as that. Let me tell you a bit of my experience that may teach you a lesson in female modesty and humility. On my way home as I passed through the province of Tsuruga I came to a village called Hara. You know where Hara is, I suppose? It is in the province of Tsuruga, where Fuji is. At the tea-house I said to the waitress: 'Neisan, people say that Fuji is the finest mountain in three countries, Japan, China and India; but to my mind it is the finest in five continents'."

"'It is very kind of you to praise our mountaint so,' remarked the demure maiden. Travelers always admire the greatness of Mount Fuji; but half of it you know, is only snow.' "Now don't you think it was very modest of the waitress to say that about the mountain of which she was so proud? But you are trying to make your husband out bigger than he is. I wish that hereafter you would not boast quite so much about me."

That evening another friend called to pay his respects to the returned champion. This man had met the afternoon caller somewhere and had been told all the remarkable things the wife had said about her husband. "I have been hearing of the return of your husband," the caller explained, "and of his remarkable increase in power and size. I was especially impressed by what you said about his voice having such a vibration that it cracked the temple bell at Seishoji."

"O, no," protested the wife." I did not say that. What I said was that the voice of the temple bell was so loud that

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he was afraid and trembled when it sounded."

"Indeed; then he must be afflicted with nervousness. I am so sorry to hear that. But did you not say he was so heavy now that he broke a horse's back trying to ride, on his way home?"

"No, not at all; there must be some mistake. I said he happened to tread on and crush a poor earthworm."

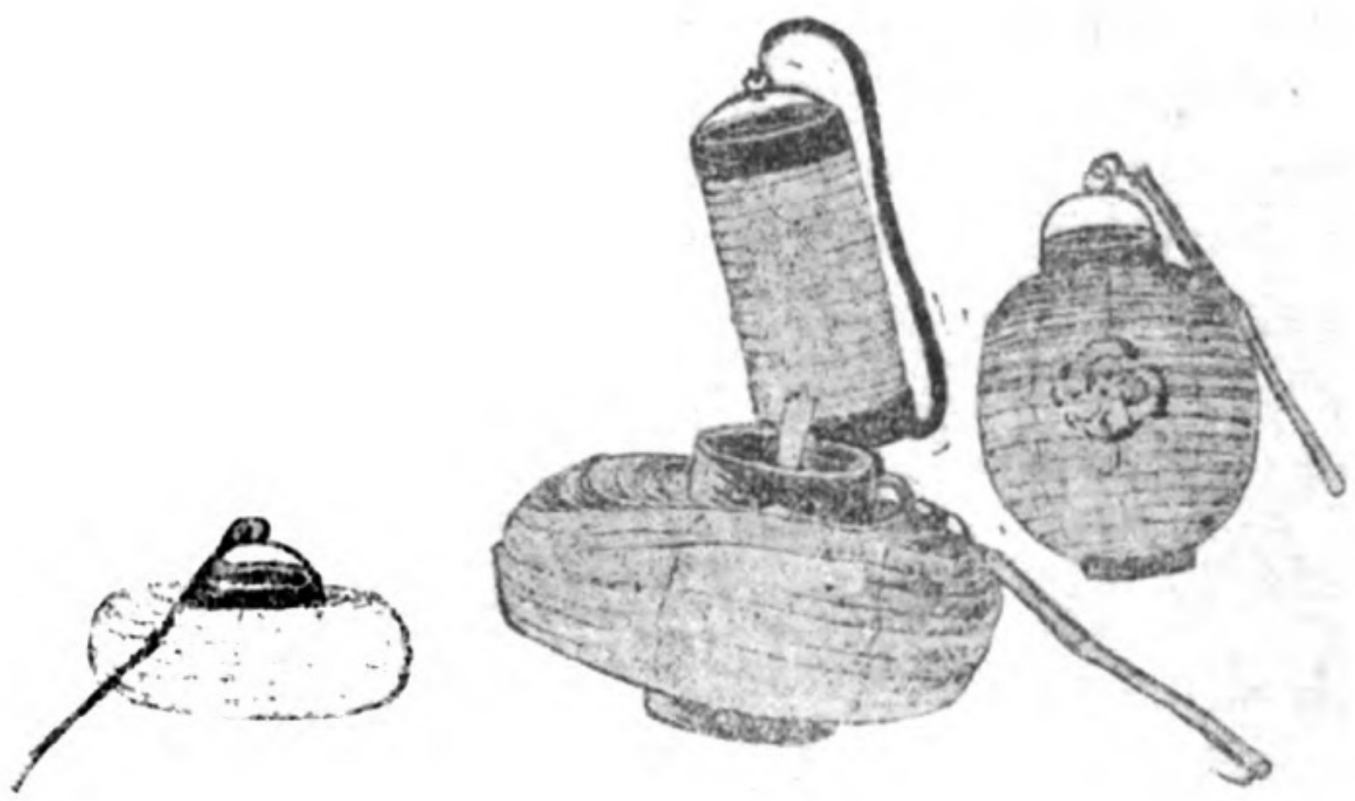
"Ah, how careless of him! But if it was only an earthworm it was not so bad. But what about the story you told of his having to climb in by the upstair window?"

"That is not so," said the woman. "It is just the other way; he is now so reduced in size that he was able to come in by a window pane in the shoji."

"Well," said the caller to himself, audibly; "Mr. Kishaku has been playing a nice joke on me, telling me all these yarns about what you said of your husband."

Just then the husband himself walked into the room, looking much as usual. "O, how do you do," said he most affably to the guest. "I am delighted to see you. It is very kind of you to call. I am glad to see you looking so well." To which the guest responded in a similar strain: "I am delighted to welcome you back, looking so well after your trip. And you do look somewhat bigger for your experience, I think. What do you thank, Madam? Don't you think your husband really looks larger than before he went away on the trip?"

"It is really very kind of you to say so," sail the woman in a very modest voice. "Many people say he looks so big now. He may look big, as you say, but really half of him is dirt."



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CURRENT JAPANESE THOUGHT

By THE EDITOR

Last of the Shoguns

In the death of Prince Yoshinobu Tokugawa passed away one of the most illustrious citizens of the oriental world. The last of a long line of Japanese statesman and administrators, whose family had held the reigns of power in Nippon for nearly three hundred years, at the call of the people and of the state he handed the sceptre of office to the Imperial hand, and descended to the position of a common subject. It was an illustration of almost unexampled sacrifice. When his position was challenged, he had at his command the army and navy of the Empire and could have made short work of his opponents; and if there were any doubt, he had at his disposal the assistance of Napoleon III of France. But his conception of loyalty forbade the advantage of alien aid; and he felt that a war against the will of the people would have been a war against the Imperial will. In loyalty to his Emperor and country he stepped down and out from the chair of the shogun and made the Restoration possible without bloodshed. Nor were there wanting compeers to emulate the example the shogun had set; for some 250 of the great *daimyo* of the Empire did likewise. Compared with the revolutions that have taken place in other countries that of Japan is a symbol of dignity and peace unparalleled in the annals of time. No wonder that when he called to pay his respects at the Imperial palace after resigning office, the Empress treated him like a prince and offered him a seat accordingly. The late Emperor regarded the last of the shoguns with the highest esteem; and to show appreciation of the great man's loyalty and patriotism made him a prince of the realm. Since that day nearly fifty years ago, when the shogun walked out of the Edo palace to let the Emperor walk in, many are the changes that have taken place in Japan, most of which were made possible by the shogun's act of selfabnegation and magnanimity. Born in the capital of the shoguns in 1837 he was educated in all the lore of his illustrious ancestors, and at the age of 29 succeeded to the shogunate. Two years later he voluntarily surrendered his power to the Throne, and made possible the Meiji Period, the Era of Enlightenment. Thenceforth he withdrew from public life and lived in retirement in the capital. Prince Yoshinobu Tokugawa was a man of versatile talent, and in archery, horsemanship, art and poetry had distinguished accomplishments. His health was good until a few days before his death when he contracted a cold which developed into pneumonia, and great age coupled with a weak heart left him a helpless victim to the malady. He passed away on the morning of the 23rd of November, aged 76, mourned by the whole nation.

In this connection the accompanying illustrations are of unusual interest. In

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UPPER AND LOWER: YEDO CASTLE
UPPER, RIGHT: AUTOGRAPH OF LATE PRINCE YOSHINOBU TOKUGAWA
LEFT: PICTURE OF BIRD AND FLOWER DRAWN BY LATE PRINCE TOKUGAWA
CENTER: LATE PRINCE TOKUGAWA AND HIS GRAND-DAUGHTER

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FUNERAL PROC SSION

CATA FALQUE

PRINCESS YOSHIHISA TOKUGAWA

PRINCE YOSHIHISA TOKUGAWA

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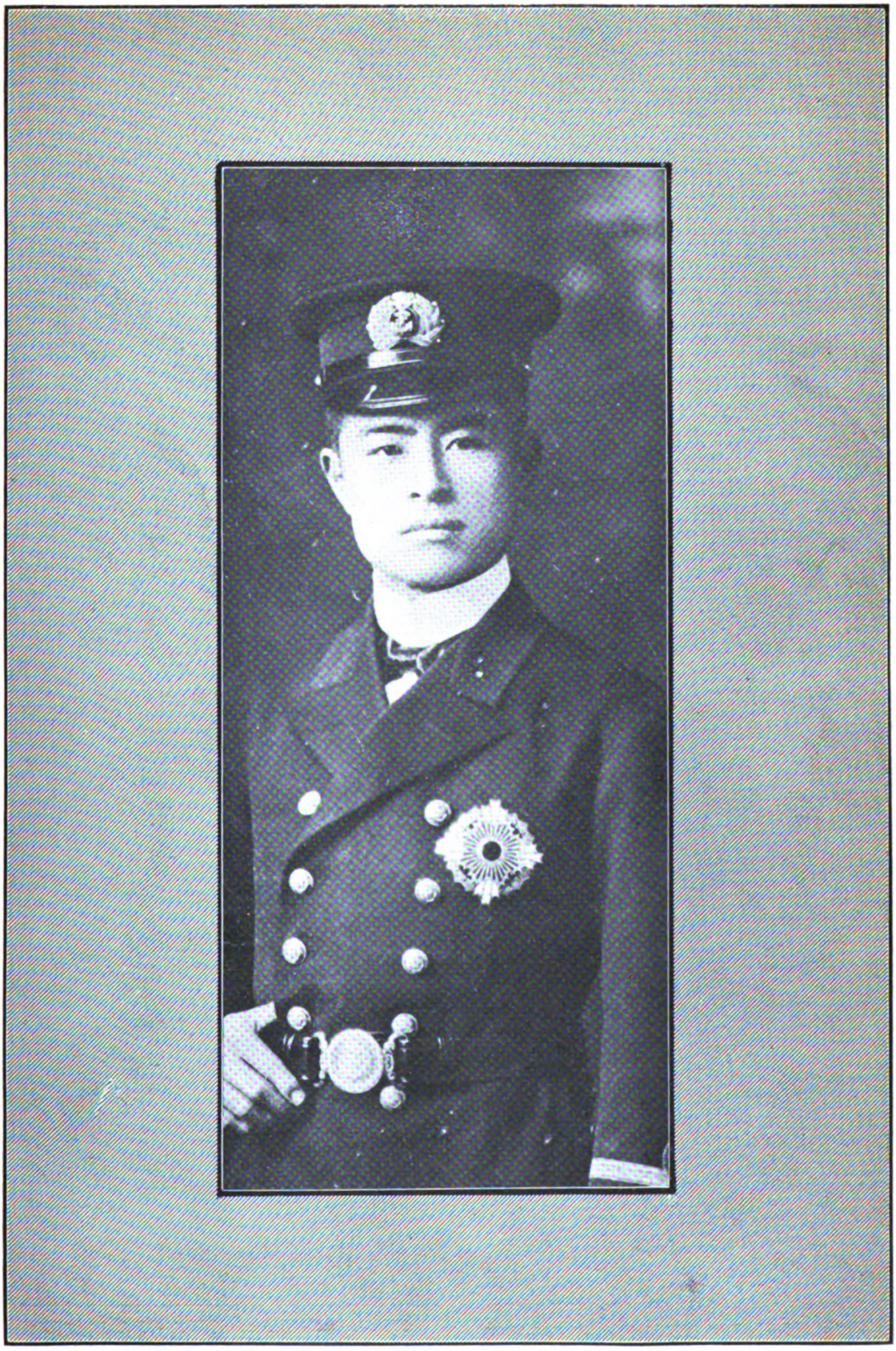

MARQUIS KOMATSU

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MARCHIONESS KOMATSU

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the last days of the shogunate Mr. Jusho-no-Kami Hirayama, father of the President of the Japan Magazine Company, was one of the General Commissioners of Foreign Affairs. At that time trouble happened to break out between the Koreans and the French; and the latter suggested that the Shogun's government should mediate. Mr. Hirayama was on the point of being sent to Korea for this purpose when the *Bakufu* fell. The late Prince Tokugawa, the Shogun, in appreciation of services, presented Mr. Hirayama with his autograph and a picture of birds and flowers drawn by his own hand, the picture herewith reproduced. The little girl on the late Prince's knee is his granddaughter, and also the granddaughter of the late Prince Arisugawa. As the latter had no male child to succeed him the house of Arisugawa would have become extinct for want of an heir, according to the law of the Imperial House, after the death of the surviving princesses. But His Majesty the Emperor, permitted his third son to assume the family name of Takamatsu, which was the first name of the Arisugawa family, so as to perpetuate the house. It is the sincere desire of Japan that the little princess in the illustration may, on coming of age, become betrothed to Prince Takamatsu; and thus the Arisugawa line, so beloved of the Japanese people, will continue for ever!

Komatsu-Shimadzu

The marriage of Marquis Teruhisa Komatsu, son of the late Prince Yoshihisa Kitashirakawa, and Lady Shige Shimadzu, eldest daughter of Prince Tadanari Shimadzu, unites two of the oldest and most distinguished families of Japan. The Komatsu family has long been associated with the Imperial house, and has in times past seen intermarriage also with the Shimadzu family. The latter family represents the famous Satsuma fief, and has long occupied a prominent place in the annals of Japanese history. The marriage was solemnized after the Shinto rite at the residence of Prince Kitashirakawa, and afterwards a wedding banquet was served to a brilliant assembly of high personages representing the blue blood of old Japan. The bride looked as charming as she is beautiful in her exquistie wedding robe bearing the Shimadzu crest. The bride and bridegroom received the congratulations and good wishes of their friends in the presence of a dazzling array of wedding gifts, embracing the choicest taste and the most consummate art of the nation.

"Timely Suggestions"

Under this caption the *Japan Times* comments on the proposals made by Mr. George Kennan in the Bulletin of the Japan Society of New York for a solution of the problems now pending between Japan and the United States. The *Times* is convinced that the suggestions will meet with the approval of all fairminded Japanese. The suggestions are that:

1. Japan should recognize that on the Pacific Coast there is a fear of unrestricted Asiatic immigration, based partly on economic considerations and partly on the belief that it would be a dangerous experiment to try on a large scale the blending of different races. The Japanese people should give dispassionate consideration to these fears and continue to restrict emigration to the United States and prevent such an increase of the Japanese population in the Pacific Coast as might be socially, politically or commercially embarrassing.

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2. America should give to the Japanese who are permitted to come here, all the rights and privileges granted to immigrants from Europe including the right of naturalization.

3. The congress should enact a law giving to the national government exclusive jurisdiction of all questions affecting the rights of aliens under international treaties and should expressly prohibit State Legislatures from encroaching upon this power.

Taft and Japan

Judging from remarks in the vernacular press there is unanimous approval of the sentiments attributed to ex-President Taft at the last meeting of the Geographical Society in Washington, which the Japanese press regards as a confirmation of its contention from the beginning. The *Tokyo Asahi* says that the Republic of the United States of America was first founded on the great principles of justice and humanity. The treatment given the Japanese in America, however, shows that this great historical fact is forgotten by some Americans nowadays. Half-a-century ago America patiently taught this nation that seclusion was a mistaken policy : now some Americans, ignoring the tendency of the whole world, would shut their doors upon the Japanese! Japan, again, is faithfully carrying out her part of the "Gentlemen's Agreement," and is rewarded for it with the California Alien Land Law. And, what is worse still, all her warnings and protests have been lost on the American authorities. These facts can not but have deplorable effects on the relations between the two countries. The noble words of ex-President Taft uttered a few days ago before a large number of scholars and high officials of the Federal Government, and Dr. Holt's article in the *Independent*, urging equal treatment for the Japanese and Europeans, are like friends met in a wilderness. As Mr. Taft rightly says, by neglecting to observe the immigration agreement with Japan, the Americans are showing themselves to be a faithless people. While the Japanese are suffering humiliation from being treated as the inferiors of Europeans, the Americans are discrediting themselves by acting in a manner that all civilized nations ought to be ashamed of. Ex-president Taft's noble argument has confirmed the *Osaka Mainichi's* opinion that the attitude of intelligent Americans toward the Japanese question is becoming more reasonable. He may have been merely attacking the Government after the manner of all politicians in opposition. But justice is justice, whoever defends it; noble views are noble whoever advances them; a wise policy is wise, no matter who advocates it. If Mr. Taft's noble views are adopted by all Americans, the friendship between Japan and their country is bound to grow stronger, and the happiness of mankind and the peace of the world to be so far advanced.

Big-Stick Policy in China

The inauguration of the "big-stick" policy in China may indicate what the world is to expect as to the future of constitutional government under the new régime in that country. The action of the President in sifting the House of Congress and rejecting whom he will and suffering whom he will, is declared by many to be unconstitional and arbitrary; but the world must remember that it is very difficult to say what is or is not constitutional in a country that as yet has no constitution.

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And even after the constitution has been drafted and finally adopted, it yet must needs be interpreted rather according to the spirit of Chinese law and tradition as obtaining through the ages, than merely according to the letter. The adoption of a constitution in China does not mean that the Chinese people will forthwith be transformed into Americans or Frenchmen. The Chinese disposition will probably incline toward regarding constitution as an unwritten document, as it is in England. It is remarkable that among nations that have a written constitution the drift of practice is in the direction of the British practice. Japan has a written constitution; and in some respects it is regarded as a sacred document, representing the bestowal of Imperial benefaction. But it is always interpreted in accordance wlth the spirit and tradition of the Japanese race rather than according to the mere letter of the law. Some go so far as say that it is in some respects more observed in the breach than in the observance. And the same is fast coming to be true of the American constitution, one of the most famous documents in the annals of law. Not only has it often been amended but the trend of each successive cabinet is to interpret it according to the personnel of the government or to suit the circumstances of the time, rather than to be bound by the mere letter. This is especially seen in regard to the matter of equality. The constitution declares that all are born equal and that all are equal before the law. In matters of common justice this is observed but when it comes to applying it to foreigners entering America, the constitution has a different meaning. Of course it may be argued that the constitution applies to American citizens, and to others only by sufference; but this means that the constitution may be applied or not, as the authorities will. Thus public opinion may interpret the constitution one way in one age and another way in another age. This is human, to be sure, since it seems possible in all countries; and we cannot, therefore, be too much surprised if Yuan Shikai assumes circumstances possible where the President is above the constitution, even if we do not wholly approve of the principle.

Japan takes Nobel Prize

The honour of being the first Japanese to take a Nobel prize goes to Dr. Hideyo Noguchi, of the Rockfeller Institute, New York, who receives the award for research and important achivement in bacteria work. Dr. Noguchi is but one of the many Japanese that in recent years have added to the body of scientific knowledge in connection with bacteriological discovery and in the realm of chemistry. Another distinguished son of Nippon is Dr. Takamine, also of New York, the discoverer of Takadiastase and andrenalin. The recipient of the Nobel prize in bacteriology is the son of a poor farmer in the prefecture of Fukushima; and as a child was clever and ambitious. He had not thought of the medical profession, however, until, owing to an accident, he had to have a surgical operation performed on one of his hands; and after this he was seized with a passion to emulate the skill of the surgeon who had relieved him. Being without means he had to pursue his studies for the most part alone; but he persisted and made wonderful progress in preparing himself for college. Upon entering the regular course of medicine he made great head-

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way, and in time found himself in the Laboratory of the famous Dr. Kitazato in Tokyo. Not content with so limited a range he soon made his way to the United States, and was admitted as an assistant in the Rockfeller Institute. His first discoveries there were in relation to the poision of snakes. This brought him to the attention of the great medical authorities, who began now to keep an eye upon him and to expect greater things. Nor were they disappointed. Later he was given a professorship; and upon submitting a thesis to the Imperial University, Tokyo, he was accorded the degree of Doctor of Medicine, which in Japan is only the reward of original research and marked achievement. During the last two years his discoveries in the realm of bacteriology have been so decided and valuable that he was deemed entitled to the Nobel prize, an honour in which his country must to some extent share. This is but one proof that the Japanese only want opportunity to show themselves the equals of any other race, not only in war and commerce, but in art and science as well.

Emigration

At present the population of Japan is increasing at the rate of 600,000.000 a year; and if her colonies be included, the rate is about 900,000 a year. It is this fact that gives rise to the question of emigration. How important this subject seems to the public may be inferred from the apparance of no less than 25 articles on it in the special number of a magazine called the *Jitsugyo Sekai*; and the views expressed display a great diversity of opinion. The nation is blamed for not doing more to promote the possibilities of emigration abroad, and fault is found with emigrants for not trying more to adapt themselves to the circumstances peculiar to foreign countries. Some of the writers ascribe the hesitancy of certain countries to welcome Japanese immigrants to the personal imperfections of the settlers, while others imagine it to be due to a lukewarm policy on the part of the home government. Mr. Nakashoji, formerly Minister of Agriculture and Commerce, believes that the Japanese could go to any country they plassed, if they would only observe the necessary conditions. Most of the writers are inclined to the conviction that the most promising openings for Japanese immigration are in South America and the South Sea islands. In the meantime means must be taken to support Japan's surplus population that cannot emigrate. There is further a consensus of opinion that the possibility of Japanese immigrants finding welcome abroad depends more on the reputation of Japan than on anything else. And the reputation won by waging two great wars, says one of the writers, is not sufficient to recommend her immigrants to the outside world. It is admitted that great obstacles have to be overcome before the Japanese can find the necessary freedom for settlement abroad. With these sentiments we are disposed more or less to agree. Japan must be prepared to ask for her immigrants the same rights and streatment as are asked by the nations of Europe and other countries; and she must be prepared to grant to foreigners in Japan the same rights that she asks for herself abroad. The great obstacle to Japanese immigration at present is the general misunderstanding that prevails in all English speaking countries as to what Japan really is. The first step toward a solu-

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tion is the removal of this ignorance. The British and American people need more light on Japan. The more intelligent classes know something of Japan already; but these do not rule in America and the British colonies: it is the people that rule; and the people know practically nothing of Japan. If they ever know more, it will be Japan alone that shall teach them.

Party Politics

It is commonly admitted that the Japanese, while they have all due respect for constitutional government, are yet in but small measure disposed toward partyism in politics. In any case, partyism, so far as it exists, amounts to little more than the influence of magnetic personality rather than to the principles of party. This is well borne out by the fact that after the death of Prince Katsura the party he founded had little to bind it together, the leader himself having been the chief cementing power. In an article some time ago in the *Kokumin Shimbun*, the brilliant editor of that journal, Mr. Tokutomi, expresses a frank divergence of opinion from those who attach much importance to party government. He intimates that there are many in Japan who hold that party government is inconsistent with the fundamental principles of the national constitution, which recognizes no party, vesting, as it does, all ministerial appoinments in the Emperor. In Japan sovereignty is not invested in the Imperial Diet. In England sovereignty is theoretically shared by the Crown, but in reality it inheres in the House of Commons. Such a system is impossible in Japan, as it comes into conflict with the national constitution. In Great Britain the ministers are responsible to the House of Commons; in Japan they are responsible to the Crown. Japanese politics could not be remodelled on the lines of British precedure without undermining the Imperial consititution, thinks Mr. Tokutomi. He is inclined to fancy that even the British people themselves are beginning to tire of party strife, precedent alone obliging them to stick to the party system. Moreover, with the ascendancy of democracy in England, the authority belonging to Royalty will be forced more and more to assert itself or cease to exist; and this will tend to lessen the importance of the party politician. Did not Mr. Asquith compel the Lords to submit to the Parliament Act by threatening the use of the Royal prerogative? And the necessity of maintaining a strong bond between the colonies and the mother country will impress on the British people the necessity of extending more the rights of the Throne; for the Throne can form a bond of union for the Empire, as no system of partyism can do.

The Age of Marriage in Japan

At what age do most of the Japanese marry? The Civil Code sanctions men and women marrying at 17 and 15 respectively. According to statistics filed by the Department of Home Affairs, there are about 200 girls who marry at the age of 15 every year, 7,000 at 16, and the number suddenly increases to nearly 40,000 at the age of 20. Looking over the statistics of 1910, there are 47,536 girls marrying at 21 years old, and 45,221 girls at 22. From 22 years, the number declines, and it may be safely asserted that the majority of girls marry at the age of 21.

As to men, in the same statistics, there are about 20 or 30 who married at the age of 15; and about 4,000 at 17, the legal age. The largest number is 36,401 at 26, and from 26, the number becomes less each year. It may safely be said, therefore, that most men marry at 26.

It is to be noticed that while the average age of marriage for girls increases by leaping up to the age of 21, and decreases with equal rapidity thereafter, the rate for men marrying does not show any similar tendency in either direction. Against the 18,000 men marrying at 30 or thereabouts there are only 8,000 women who marry at about the same period. At the 40th year

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period, there are 3,700 men against 1,600; at the 50th year period, 1,200 men and 400 women and at the 60th year period, 450 men and 120 women.

The law, while fixing the legal marriage age of men and women, does not limit the final age legal to marry. In the said statistics, in 1910, 95 men and 13 women married at the age of 60, 90 men and 28 women at 65 years, and 168 men and 20 women at the age of 67,-51 years after they had seen their days of "sweet sixteen." We may infer from these facts that man can never get rid of the marrying propensity till he is dead.

Japan and the Panama Canal

There appears to be a good deal of speculation in Japan as to the effect the Panama Canal is likely to have on the nation's shipping. As to whether the opening of the new route will mean the formation of new shipping companies in Japan, there is evidently some doubt. Some contend that of course new companies should be formed, while others as strenuously aver that such companies would not pay. On account of the American shipping law limiting the carriage of freight from port to port in the United States to American ships, the ships of Japan could get only what freight would be available immediately between the Occident and the orient; and in the opinion of many it is a question whether this would be sufficient to justify the formation of a new company to bid for it. Nevertheless in the keener competition of nations which the Panama canal is sure to incite, Japan must be ready to take her place. In this increased competition that nation will gain the lead whose capital and labor factors coördinate most perfectly and produce the least friction and the most products. This being so, Japan stands a good chance of taking a prominent place; for she has cheap labour, no labor unions, and does not permit mischief-making agitators to pour emery powder in the joints between employer and employee. Her industrial progress, too, maintains a rapidity of advance that must inevitably bring her to the front in the supply of those cheap and durable goods demanded by the commonality the world over. Probably for some time to come her chief sphere of operation must continue to be India and China, inexhaustable markets in themselves. But Japanese exports to America are rapidly on the increase, that country being now her largest customer in such staples as tea and silk; while the import of raw cotton from America to Japan is enormous. Consequently there is little doubt that a Japanese steamship service by the Panama route would find profitable enterprise; and it may be taken as a foregone conclusion that such a service will be inaugrated.

Japan's Increasing Exports.

Though the annual returns for some time have shown an adverse balance of trade for Japan the nation's exports have been increasing at a rate which the wailing pessimists would do well to contemplate. Since the operation of the new tariff schedule Japanese manufactures have been developing rapidly; but they are so busy striving to meet the ever increasing home demand that they have as yet not been able to devote much attention to exports. As soon as they have reached a position where they can cope with local consumption, Japanese manufactures will doubtless add enormously to the industrial output and go to swell the volume of exports beyond anything now anticipated. Under the circumstances exports from Japan are already revealing a progress that for the most part is encouraging. During the last few years there has been a sure and steady growth all along the line. The rate of increase in 1913 was even more conspicuous than in most of the previous years. The following table reveals the fact that for the past decade or so exports have run pretty closely on the heels of imports:

Year.	Exports Yen.	Increase or Decrease of Exports compared with the preceding year. Yen.
1899	214,929,895	+ 49,176,143
1900	204,329,995	− 10,499,900
1901	252,349,543	+ 47,919,540
1902	258,303,065	+ 5,953,522
1903	289,502,442	+ 31,199,377
1904	319,260,894	+ 29,758,452
1905	321,533,610	+ 2,272,716
1906	423,754,892	+102,221,293

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1907	432,412,873	+ 8,657,981
1908	378,245,673	— 54,167,200
1909	413,112,511	+ 34,766,838
1910	458,428,996	+ 35,316,485
1911	447,433,888	— 10,995.108
1912	562,981,842	+ 15,547,954
8 months of 1913.	392,963,713	+ 69,647,719
8 months of 1912..	323,315,994	+ 36,828,487
1899	220,401,928	— 57,100,228
1900	282,261,846	+ 66,859,918
1901	255,816,644	— 31,445,202
1902	271,731,260	+ 15,914,616
1903	317,135,517	+ 45,404,257
1904	471,360,739	+ 54,225,222
1905	488,538,017	+117,177,278
1906	418,784,108	— 69,753,909
1907	49,467,346	+ 75,683,238
1908	436,257,462	— 58,209,884
1909	394,198,843	— 42,058,619
1910	464,233,808	+ 70,034,965
1911	513,805,705	+ 49,571,897
1912	618,992,277	+105,186,572
8 months of 1913..	513,519,414	+ 70,650,674
8 months of 1912..	442,868,739	+ 43,700,718

+ = Increase ; — = decrease.

Taking the first eight months of the last seven years the rate of progress in exports was as follows :

	1907. Thousand. Yen.	1908. Thousand. Yen.	1909. Thousand. Yen.	1910. Thousand. Yen.
January	28,380	24,522	26,111	32,056
February	33,426	25,774	80,585	31,564
March	33,079	27,877	29,535	36,009
April...	34,515	29,198	30,951	36,974
May	33,690	31,366	37,913	39,009
June	33,867	34,280	31,902	35,649
July	40,377	33,377	33,368	36,212
August	145,609	33,635	37.891	37,519
Total... ...	282,637	240,032	252,814	284,969

	1911. Thousand. Yen.	1912. Thousand. Yen.	1913. Thousand. Yen.
January	31,038	31,474	46,074
February	32,622	36,688	44,555
March	35,366	37,901	47,802
April...	34,213	35,978	53,169
May	37,877	43,397	49,722
June	33,780	43,024	43,229
July	38,757	43,589	52,876
August	142,830	50,250	55,533
Tatal	286,486	323,315	362,963

Japanese exports go to all countries ; and a trade which amounted to only 2,500,000 *yen* in 1882 had reached 252,000,000 *yen* in 1912, but exports have expanded most rapidly in the direction of France, America and China. The degree of increase in regard to China is truly remarkable, being over twentyfold in the last 35 years. The Imperial Government has been bending its best efforts toward promotion of greater industrial efficiency and the development of manufactures, with a view to hastening the day when a favourable balance of trade will be secured. Though the people appear to be much too preoccupied as a whole to devote any very great degree of practical attention to the nation's trade policy, certain leaders of industry have quite fallen in with the suggestions of the Government, and last year exports exceeded in value those of the previous year by 115,000,000 *yen*. The greatest demand for Japanese exports has been in the following lines :—

Chief Exports.	First 7 months, 1913. Thousand. Yen.	First 7 months, 1912. Thousand. Yen.	First 7 months, 1911. Thousand. Yen.
Marine Products	7,296	5,899	5,361
Sugar and Confections ...	9,634	2,317	4,229
Vegetables, Fruits. Bean paste, Soy, etc.	5,698	5,402	4,454
Medicines, Chemicals, Cosmetics, paints, etc...	15,001	12,855	11,567
Silk Threads, etc.	93,451	80,817	71,561
Cotton Threads, etc. ...	43,479	28,009	25,155
Fabrics of silk or cotton..	48,070	40,107	37,194
Dresses and their Accessories	13,119	12,331	7,122
Coal, coke, cement, etc...	14,385	12,076	11,099
Minerals and mentals ...	17,533	13,292	13,050
Braids	8,852	7,298	3,781

Chief Exports.	First 7 months, 1910. Thousand. Yen.	First 7 months 1909. Thousand. Yen.
Marine Products	4,762	3,876
Sugar and Confection	2,906	5,553
Vegetables, Fruits, Bean paste, Soy, etc	7,795	4,491
Medicines, Chemical, Cosmetics, paints, etc.	11,373	4,995
Silk Threads, etc.	65,340	44,406
Cotton Threads, etc...	27,783	20,424
Fabrics of silk or cotton	37,881	32,180
Dresses and their Accessories...	7,061	4,637
Coal, coke cement, etc.	11,480	9,658
Minerals and metals...	12,947	12,867
Braids	4,948	2,508

Yamato Ideals

The Editor of the Tokyo *Kokumin*, Mr. Tokutomi, is not only a gifted writer but an ardent patriot. In an issue of his journal some time ago he discusses the supremacy of the white races, and ask how the Yamato race is joins to deal with it :

"Mr. Bryce, in the course of his statement on the gradual extinction of weaker and uncivilized countries in the world, as the result of their coming into

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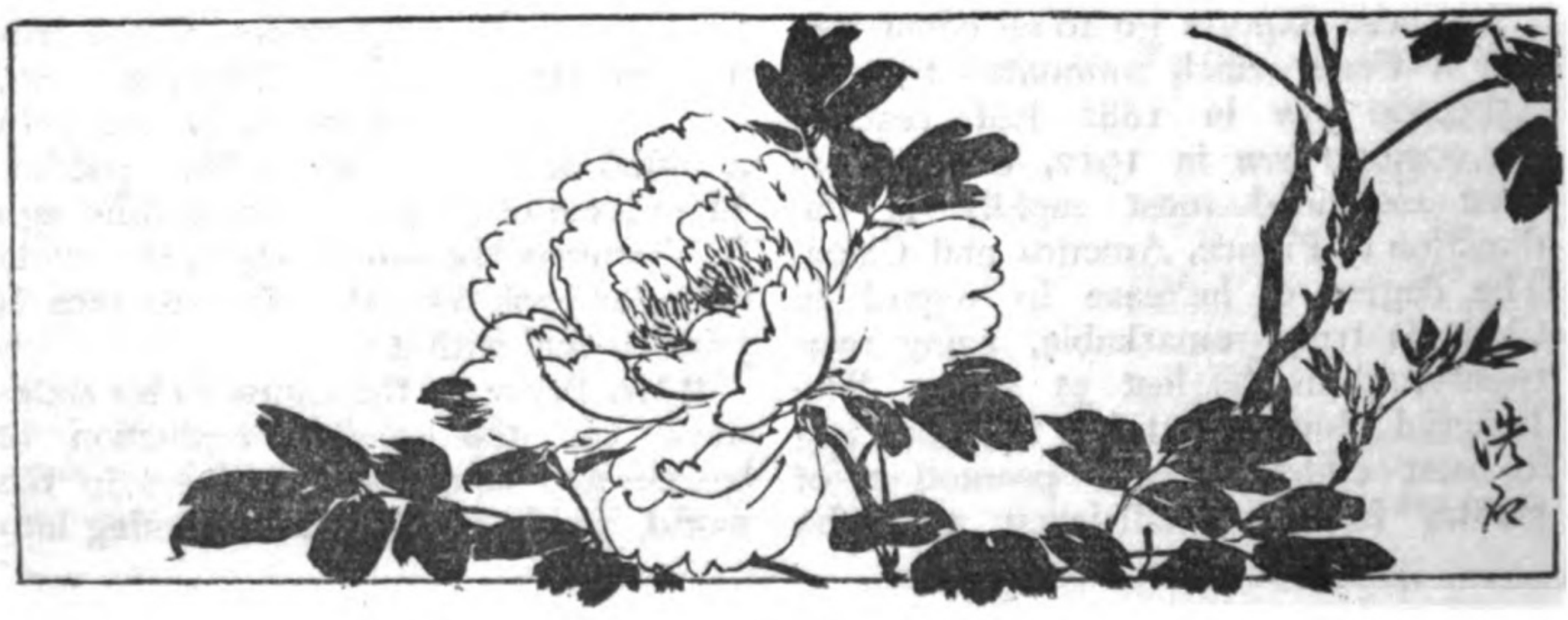
contact with Europeans and Americans, makes a statement to the effect that the whole world, with the exception of China and Japan, has now come into the possession or under the jurisdiction of five or six races in Europe, and that eight great Powers have the political fate of the world in their hands. Mr. Bryce, in this way, pointed out the gradual tendency of the White race to ultimately govern the world. He evidently considered this phenomenon to be a sign of human progress. Mr. Kipling has referred to the white man's burden in governing other races. Thus it will be seen that the Whites try to place other races under obligations, by taking steps which the latter would prefer they should leave alone. We don't know whether the government of the coloured races by the Whites is regarded by the latter as one of their obligations or as one of their rights as a superior race, but, at any rate, it is an obvious fact that the Whites are acting as if they were the possessors of the world. The Yamato race itself is actually being put to no small amount of inconvenience on this account. The persecution of the Japanese in California is an example in point. In character, as well as in their mode of living, Japanese settlers are in no way inferior to the settlers of other nationalities. The only reason they are suffering persecution at the hands of Americans is that they are Japanese. In other words, the Japanese are being rejected because they belong to a different race from the whites. Did not Admiral Mahan declare that no fault could be found with the Japanese, but they would have to submit to discriminatory treatment, for the mere reason they cannot assimilate with others? To make a long story short, the vice of the Japanese lies in the fact that they are Japanese. This is surely more than we can bear. Under these circumstances, we feel the necessity of placing the Yamato race on an equal footing with the whites.

On the other hand, we cannot but be surprised at the lack of courage on the part of the coloured races. The White race forms only one-third of the whole population of the world. If the former were courageous enough, they would never have allowed themselves to be conquered. The arrogant attitude at present assumed by the White race is, therefore, attributable rather to our fault than to that of the White people. We do not intend to challenge the White race, but we do intend to try and make the characterestics of our nation known to them. We must not be misunderstood, however, as endeavouring to head other races, in a fight against the White race. To tell the truth, the Yamato race has enough to do to develop its own fate. Therefore, how could it take the trouble to assist others? We have no ambition to act as representatives of the Asiatic people in competing with the White race. Our desires do not go beyond the limits of realization. What we are desirous of doing is to make the Yamato race hold its own against other Powers of the world.



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